

# UNITY

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AND PROPHETS  
JESUS CHRIST,  
HIMSELF BEING  
THE CHIEF COR-  
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JULY, 1920



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# UNDERSTANDING

CHARLES FILLMORE



**W**ISDOM, understanding, knowledge, intelligence. Reference to the dictionary shows these to be so closely related that the definitions overlap in a most confusing way. The words differ in meaning, but various writers on the mind and its faculties have given definitions of the same words in terms that directly oppose the definitions of other writers. There are two schools of writers on metaphysical subjects, and their definitions are apt to confuse a student unless he knows to which class the writer belongs. First are those who handle the mind and its faculties from an intellectual standpoint, among whom may be mentioned Kant, Hegel, Mill, Schopenhauer, and Sir William Hamilton. The other school includes all the great company of religious authors who have discerned that Spirit and soul are the causing factors of the mind. Dictionary compilers have consulted the former class for their definitions, and we have in consequence an inadequate lot of terms to express the deep things of the mind. Even Christian metaphysicians who belong in the second classification, have no clear understanding of the two great realms of mind,—first that in which pure ideas and pure logic rule; and second that realm in which the thoughts and action of the mind are concerned with reason and the relation of ideas in the outer world. It is only in the last half-century that Christians have discerned that Jesus taught a metaphysical science.

Poets are natural mystics and metaphysicians, and in their writings we find the safest definitions of the names used to represent the actions of the mind. Poets especially nearly always make the proper distinction between wisdom and understanding. Tennyson says, "Knowledge comes but wisdom lingers." Spiritual dis-

cernment always places wisdom above the other faculties of the mind and reveals that knowledge and intelligence are auxiliary to understanding. Intellectual understanding comes first in the soul's development, then a deeper understanding of principles follows until the whole man ripens into wisdom.

Tis the sunset of life gives me mystical lore,  
And coming events cast their shadows before.

The writings of the Hebrew prophets are good examples of original inspiration, which is wisdom. Solomon was famous for his wisdom throughout the then civilized world. Jehovah appeared to him in a dream and said, "Ask what I shall give thee." Solomon replied, "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil." The Lord was pleased because Solomon had asked for wisdom instead of riches and honor, and said, "behold, I have done according to thy word; lo I have given thee a wise and an understanding heart . . . and I have also given thee that which thou hast not asked, both riches and honor." And Solomon awoke; and, behold, it was a dream."

It was immediately after this occurrence that two women appealed to Solomon to decide whose child it was that they both claimed. "And the king said, Fetch me a sword. . . . And the king said, Divide the living child in two, and give half to the one and half to the other. Then spake the woman whose the living child was unto the king, for her heart yearned over her son, and she said, Oh, my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

"And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him, to do justice."

The foregoing is a fine example of intuitive knowing.

Instead of the usual taking of testimony and the various methods of proving the case by witnesses, Solomon appealed directly to the heart and got the truth instantly. No amount of exoteric testimony would have accomplished what the appeal to the heart brought forth instantly.

Although it is sometimes difficult to determine between pure knowing and the quick perception of the intellect, the decision can always be truly made, based upon the presence of the affectional equation.

That there is a knowing capacity in man transcending intellectual knowledge, is no secret. Nearly every one has at some time touched this hidden wisdom and been more or less astonished at its revelations. It certainly is a most startling experience to find oneself giving forth thoughts and sometimes words without preparation or forethought, because we nearly always arrive at our conclusions through a process of reasoning. However, the reasoning process is often so swift that we are apt to think it is true inspiration, especially when we have received the reflected uplift of other wise ones, or the baptism of the Holy Spirit. This quickening of the intellect is the John the Baptist or intellectual illumination that precedes the awakening of the ideal,—Christ understanding. Some truth students become so enamored with the revelations through the head that they fail to go on to the unfoldment of the one who baptizes in "Holy Spirit and in fire." The Old Testament writers had a certain understanding of this first and second opening of the mind to spiritual truth. Isaiah said, as quoted by Mark,

Behold, I send my messenger before thy face,  
Who shall prepare thy way;  
The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.

Elijah had the intellectual illumination, and the Israelites were taught that he would come again as a

forerunner of the Messiah. Jesus said Elijah did come again in the personality of John the Baptist, "I say unto you, that Elijah is come already, and they knew him not. . . . Then understood the disciples that he spake unto them of John the Baptist."

The history of the Israelites is a moving picture of man's soul and body development. When we understand the psychology of the different scenes we know what we have passed through or will pass through in our journey from sense to soul.

Intellectual understanding of truth, as given in the first baptism, is a tremendous step in advance of sense consciousness and there is involved a temptation to use for selfish ends the wisdom and power thereby revealed. When Jesus received this baptism he was "led up of the Spirit into the wilderness to be tempted of the devil" (personal ego).

But Jesus knew that the illumination of the personal is not the fulfillment of the law and he rejected every temptation to use it for selfish ends.

Unless the disciple is very meek he will find the mortal ego strongly asserting its arguments for the application of the power of the Spirit to personal needs. The god of mammon is bidding high for souls that have received the baptism of the Spirit, and quite a few sell out. But the end is always "dust and ashes." No man can serve two masters; you cannot serve both God and mammon.

When we discover in ourselves a flow of thought that seems to lack entirely the reasoning process, we are often puzzled about its origin and its safety as a guide. In its beginnings this seemingly strange source of knowledge is often turned aside as a daydream. Again, it seems a far-away voice, like an echo of something we have heard and forgotten. One must give attention to this unusual and very often faint whispering of the Spirit in man. It is not of the intellect and it does not express through the head brain. It is the development

in man of a greater capacity to know himself and understand the purpose of creation. The Bible gives many examples of the awakening of this brain of the heart in seers, lawgivers and prophets. It is accredited as coming from the heart; the nature of the process is not explained, nor is it necessary to one in the devotional stage of unfoldment to know all the complex movements of the mind in order to get the message of the Lord.

It is enough to know that the understanding is opened in both head and heart when man gives himself wholly to the Lord.

This relation of head and heart is illustrated in the lives of John the Baptist and Jesus. They were cousins, indicating the close relation which the understanding of the head bears to the wisdom of the heart. They both received the baptism of the Spirit, John preceding Jesus and baptizing him. Here the natural order of spiritual illumination is illustrated. Man receives first an intellectual understanding of Truth which he transmits to his heart, where love is awakened. The Lord reveals to him that this faculty is the greatest of all the powers of man and that head knowledge must decrease as heart understanding increases.

However, we should remember that none of the faculties are eliminated in the regeneration. Among the disciples of Jesus, Thomas stood for the head, representing reason and intellectual perception. Jesus did not ignore Thomas' demand for physical evidence of his identity but respected it. He convinced Thomas by corporal evidence that there had been a body resurrection and that it was not a psychical or "ghost" body which he saw, but the same body that had been crucified, as evidenced by the wounds which Thomas saw and felt.

Jesus plainly taught that he had attained control of the life in the body and could take it up or lay it down. He saw that he was to be put to the test of overcoming death and that his triumph would be an example for all

men. We may construe the death and resurrection of Jesus in various ways, many of them fanciful and allegorically far removed from practical life, but the fact remains that there is good historical evidence of the physical reality of the resurrection in its minutest detail.

Spiritual understanding shows us that the resurrection of the body from death is not confined to Jesus but is for all men who comprehend the Truth and apply it as did Jesus. He had the consciousness of the new flood of life, which comes to all who open their minds and bodies to the living Word of God, and he knew that it would raise the atomic vibration of his organism above the disintegrating thought currents of the earth and thus save his flesh from corruption.

When Jesus told the Jews what he discerned, they said that he was crazy—"hath a demon." The one who teaches and practices the higher understanding and reality of man's relation to the creative law, is out of poise, from the viewpoint of mortal man.

When the higher understanding in Jesus proclaimed, "Verily, verily, I say unto you, If a man keep my word, he shall never see death," they took up stones to cast at him. This startling and unheard of claim of the power of the Word of Truth to save one from death is beyond all human reason, and it is resented by the material thoughts which are as hard as rocks.

Jesus did not let the limited race thought about man keep him from doing the works of the Spirit. He knew that the light of Truth had arisen in his consciousness and he was not afraid to affirm it. He went right forward healing the sick and teaching the truth as he saw it, regardless of the traditions of the Hebrew fathers, Abraham, Isaac and Jacob. He kept the light shining in his consciousness by being loyal to it and by making for himself the highest statements of Truth he could conceive. The Christ Mind speaking in him said, "I am the light of the world."

Spiritual understanding is developed in a multitude

of ways. No two people have exactly the same experience. One may be a Paul, to whom the light comes in a blinding flash, while in another it opens as harmoniously as a rose. The sudden breaking forth of the light indicates stored up reservoirs of spiritual experiences, gained from previous lives. Jesus saw that Paul had a spiritual capacity, which, turned in right channels, would do great good. So he took some pains to awaken in Paul the true light and thereby restrain the destructive zeal that possessed him.

The spiritual nature develops in man in a manner like that observed by other attributes of his character. "As he thinketh within himself, so is he," is the statement of a law that has no exceptions. Man develops the capacity to do that which he sets out to do. If one makes no start he never goes, but when once under way one step leads to another.

In idle wishes fools supinely stay;  
Be there a will, then wisdom finds a way.

—*Shakespeare.*

No one ever attained spiritual consciousness without striving for it. The first step is to ask. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). Prayer is one form of asking, seeking, and knocking. Then make your mind receptive to the higher understanding, through silent meditations and affirmations of Truth. The earnest desire to understand spiritual things will open the way and revelations within and without will follow. In Daniel 10:12 it is written,

Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake.

Daniel humbled himself in the presence of the universal Mind, and thereby opened his understanding and made himself receptive to the cosmic consciousness. Daniel and his companions were superior in wisdom

and understanding to all the native magicians and seers in the whole Babylonian realm. The Scripture says that God gave Daniel knowledge and skill in all learning and wisdom, and "Daniel had understanding in all visions and dreams." Cultivate purity of mind and body, and you will open the way for the higher planes of thought, as did Daniel. He "purposed in his heart that he would not defile himself with the kings dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself (Daniel 1:8).

Spiritual understanding is developed in the feminine realm of the soul. This is pictured in Acts 16:14, And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened.

Thyatira means "burning incense;" it represents the intense desire of the soul for the higher expressions of life. When this inner urge comes forth with power (seller of purple), the Lord opens the heart, and, like the disciples who said one to another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?" we receive the heavenly message.

Wisdom consists not in knowing many things, nor even in knowing them thoroughly; but in choosing and in following what conduces the most certainly to our lasting happiness and true glory.—*Landor*.

Knowledge dwells in heads replete with thoughts of other men, wisdom in minds attentive to their own.—*Cowper*.

She [knowledge] is earthly of the mind, but wisdom heavenly of the soul.—*Tennyson*.

Create in me a clean heart, O God;  
And renew a right spirit within me.  
—*Psalms* 51:10.

For wisdom shall enter into thy heart,  
And knowledge shall be pleasant unto thy soul.  
—*Proverbs* 2:10.

But the path of the righteous is as the dawning light,  
That shineth more and more unto the perfect day.  
—*Proverbs* 4:18.

Keep thy heart with all diligence;  
For out of it are the issues of life.  
—*Proverbs* 4:23.

A tranquil heart is the life of the flesh;  
But envy is the rottenness of the bones.  
—*Proverbs* 14:30.

My son, forget not my law;  
But let thy heart keep my commandments.  
—*Proverbs* 3:1.

Trust in Jehovah with all thy heart,  
And lean not upon thine own understanding:  
In all thy ways acknowledge him,  
And he will direct thy paths.  
—*Proverbs* 3:5, 6.

Happy is the man that findeth wisdom,  
And the man that getteth understanding.  
For the gaining of it is better than the gaining  
of silver,  
And the profit thereof than fine gold.  
She is more precious than rubies:  
And none of the things thou canst desire are  
to be compared unto her.  
Length of days is in her right hand;  
And in her left hand are riches and honor.  
Her ways are ways of pleasantness,  
And all her paths are peace.  
She is a tree of life to them that lay hold  
upon her:  
And happy is every one that retaineth her.  
Jehovah by wisdom founded the earth;  
By understanding he established the heavens.  
—*Proverbs* 3:13-19.

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Now we know that what things soever the law  
saith, it speaketh to them that are under the law; that  
every mouth may be stopped, and all the world may be  
brought under the judgment of God.—*Romans* 3:19.

## UNDERSTANDING

E. V. INGRAHAM



UNDER this subject we may rightly include man's general capacity to know and comprehend the facts of life, or that function of his being by means of which he develops and maintains a consciousness of life in its many relationships. This capacity is ordinarily divided into three classifications, viz.: knowledge, wisdom and understanding.

Knowledge is a familiarity gained from actual experience. As a result of our association with things and people in a multitude of ways, our fund of knowledge is increased. Knowledge cannot be imparted to you from another; it becomes yours only through experience. One may give you some ideas about joy, but you have no knowledge of it until joy has entered into the experiences of your life.

Wisdom is knowledge with capacity for using it. Knowledge is of but little value unless it has a direct bearing upon one's daily life and activity. Knowledge becomes wisdom when the accumulated facts resulting from one's personal experience begin to have some direct bearing upon his various undertakings, or if these facts give him a deeper insight into the thing he does.

Understanding is that state of consciousness in which one feels a sympathetic relationship with events to the degree that he can apprehend their meaning. Understanding involves an apprehension of the principles and processes back of outer events. This may be developed to a degree through much experience in a given direction and a close association with the elements and activities involved.

From this we can readily see that the road from knowledge to understanding is one of mental progression, and that the only practical difference is in the de-

gree of consciousness developed. A simple illustration might make this perfectly clear to all of us.

Every one knows, or should know, that two parts of hydrogen and one part of oxygen combined, produce water. We also know something about oxygen and hydrogen. If we have not studied chemistry this may be about the extent of our knowledge, and it is merely knowledge.

Suppose that we begin the study of chemistry and learn something more about oxygen and hydrogen. Suppose also that we learn how to separate these elements and how to combine them in different ways, so as to produce many of the possible results obtainable. We could then use them with wisdom because of our ability to apply our accumulated knowledge. All this might be accomplished without an understanding of what was taking place. Understanding would come only through a study of and an association with processes involved,—a comprehension of the inner causes in addition to the outer effects.

Outer effects are always more or less apparent to the man of ordinary perception, but this is not enough for the man who feels the urge of progress which demands "with all thy getting get understanding." To really understand, a finer perception than the five senses must be brought into play. This point carries us back to our article on Judgment, published in March Unity. In this we learned that a righteous judgment is decision based upon a knowledge of all the facts in a case, and that the basic facts are found only in the nature and activity of the underlying principle, the operation of which produces the effect. It is therefore plain to be seen that the way to understanding is through righteous judgment or spiritual discernment.

This progress from knowledge to understanding has been the way of the race, but we believe that nearly every one will agree with us that it has been a rather circuitous route. This is evidenced by the constant

change going on in all of the so-called sciences. As the scientist approaches more nearly the central moving principle of his science, he is constantly discovering something which disarranges his supposed ideas and facts. Then he starts anew, builds other ideas and accumulates other facts, only to have them in turn swept away by new discoveries.

Surely then there must be some method of procedure by which man's knowledge may become more stable. There is another way, and it is found by a direct reversal of the common method. Instead of compiling ideas in mind through experience, then ordering our conduct accordingly that we may eventually understand the laws and principles underlying such activities, we must begin by awakening our spiritual discernment. If we lack understanding we are commanded to ask of the father, who will supply us. Spiritual discernment enables us to comprehend the inner forces moving in events and to really understand just what is taking place.

Understanding, then, is a sort of sympathetic relationship existing between individuals, and between individuals and events. This sympathetic relationship extended a little farther, develops more or less attraction or fascination, and we call it love. We therefore see that there is a very close relationship between understanding and love.

Understanding is not a matter of time or association when developed from this side. It is not at all uncommon in our first meeting to instantly develop a peculiar and deep understanding of people and conditions, even in the midst of our seeking for understanding in the ordinary way. Very often we seem to understand better upon our first meeting than later on. Yet we have overlooked the vital significance of this experience. In this period of understanding, we discern the inner nature of another which harmonizes with our own inner nature. If we could but realize that future relationships should be a natural evolution of this inner un-

derstanding, our further experiences would continue in perfect harmony. So often, however, we allow ideas and experiences to crowd in and usurp this inner understanding. But if we really comprehend the lesson which this experience presents, we shall be well advanced on the path toward attainment. This we shall endeavor to make clear by means of an illustration.

We have probably known natural musicians, who, without training, could play or sing exceedingly well. We have also known many of these people to lose their natural ability when placed under instruction. This is doubtless due to the fact that the instructor did not know how to correlate natural ability and technical knowledge.

Wisdom and knowledge should be the natural evolution of understanding, whereas we ordinarily conduct ourselves as though wisdom and understanding were the natural evolution of knowledge. Of course, all knowledge not having a sure foundation in spiritual understanding should evolve into understanding, but future knowledge should be the result of spiritual understanding. The progressive man is never content until these three phases of consciousness are correlated.

Some people are content with the accumulation of knowledge, without ever making wise use of it. Others are content with wisdom, never being concerned with the whys and wherefores of its processes. To this extent they fall short of a well rounded existence. Regardless of where one begins, the three degrees of consciousness must be compassed.

But we find some of the same difficulties among those who are traveling from the within out as we do among those who are traveling from the without in. We have all known those who seem to have a great understanding and perhaps great feelings, but who have not developed these into expression. For instance, many people who have a great understanding and appreciation of music have not developed the ability to

apply any of its principles, and therefore cannot make outward use of the principles of music. Never having personally expressed music, their knowledge is limited. But when one's perception of the principle of music becomes clearly enough formulated to act upon, and when by action he has personally experienced and expressed music, he is on the way toward a well rounded musical consciousness. But he who is overcome by inertia never externalizes his inner feelings, and his life would be barren of music were it not for others who have attained.

So it is with spiritual development. There are many who have an inner perception of Truth and who are content to live in a sort of dream world. Life is just as incomplete when one stops at this point as it would be if he had begun with the accumulation of knowledge and failed to progress in wisdom and understanding. The ideas gained through inner discernment must be arranged in consciousness until they are applicable in life; when once experienced, they become knowledge.

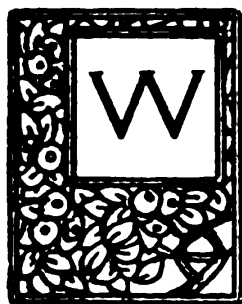
The value of knowledge evolved from understanding is that it is stable and does not change with the changing world. The reason the accumulated knowledge of mathematics does not change is because all mathematical calculation is based upon its underlying principle. So with all science; before it becomes a true science it must be built upon its unvarying principle.

The underlying principle of life is God, and all of man's calculations in life should have their beginning in God. Man's life will become stable only when built upon this principle. God is Spirit, and the things of God are spiritually discerned. Through discernment we understand God, and through understanding God we become wise in the application of God's ideals and forces in us, and through the right use of these forces we come into our actual knowledge of God and of who and what man is.

# THE QUICKENING WORD

HORATIO W. DRESSER

It is the spirit that quickeneth; . . . the words that I speak unto you, they are spirit, and they are life.—John 6:63.



**W**HAT marvelous words are these that fall from the Master's lips after he has assured his hearers that he is "the bread of life," "the living bread" from heaven, bringing life from the Father and giving life to those who are responsive. Even the words he utters are spirit and life. Hence Jesus says to the disciples on another occasion, after conversing with them at length, "Now ye are clean through the word which I have spoken unto you," (John 15:3). The word of the Lord then is purifying as well as life-giving. This is the word which "shall not pass away," the word of eternal life, the truth which sets men free. It is the word which unites, which is from the Father to the Son, and thence to the disciples. "If a man love me, he will keep my words: and my Father will love him, and we will make our abode with him . . . and the word which ye hear is not mine, but the Father's which sent me" (John 14:23-24). "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (John 17:8).

Is it possible for us to read these same words so that they shall become to us words of spirit and of life? Surely, if we give thought to the inward man as renewed and quickened by the Divine Presence through the creative word.

The Apostle Paul speaks of having "the mind of Christ," which renews. Writing to the Corinthians he says, "But though our outward man perish, yet the in-

ward man is renewed day by day" (II Cor. 4:16). He also bids the Ephesians seek the inward source of the life that renews. "And be renewed in the spirit of your mind" (Eph. 4:23). One's prayer would naturally be that of the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me," (Ps 51:10). This quest for the renewing word reminds us of the inspiring statement in Isaiah, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

Surely, these are wonderful words of promise. God is the true source of strength, of quickening power. Our part is to seek the sanctuary of the Spirit, that we may truly "wait on the Lord," may hear the quickening word which especially meets our need. Every true prayer should bring this quickening. Whenever we read the Master's words as *words of life*, we ought to be renewed. This renewal ought not only to give us a new impetus to do our work in the world but a sense of power in carrying out that impetus, in his name.

Why is it that we do not more frequently feel this renewing sense of life? Is it because we read with doctrinal interests and forget to realize that there is quickening value in the very words themselves, in addition to the truth which appeals to our understanding? Is it because we have heard and read these words so many times that now they are as familiar as the beauties of spring or the glories of sunset? Do we read them as historical statements simply, and fail to make them vivid and real in the concrete imagery of our own thought? Or is our failure due to the fact that we have never thought of these words of power as applying to the whole of life, as bringing strength and overcoming weariness through the spirit they bring?

Whatever the reason for failing to make the spiritual word a vitalizing power, it is well to consider the matter

in some detail, that we may make headway at last in passing beyond the mere letter.

How can it be true that the inward man is renewed day by day? Through the continuous, the constant presence of the Divine Life within us as an influx or incoming into "the secret place" of the heart. While we are not conscious of this incoming life in the moment of its imbuing touch with our spirit, we may complete in thought what is lacking in actual experience, thinking of it as more immediately present to our spirits at certain times than at others. We may remind ourselves, for example, that during sleep we may be more receptive than in our waking hours, when mental life surges forward so actively. If tonight I take my problems and trials to bed with anxious and fear-breeding thoughts, I shall thereby put a barrier around the inward man. But if I begin half an hour before the time for sleep approaches to make my spirit ready for sleep, I may be able to drop all cares with a free-mindedness which will make of my night's rest a divine communion. My part is to cut connection with external matters, to drop all difficulties and uncertainties, and give myself to gentle sleep, "Nature's sweet restorer," as I would offer my spirit in the truest prayer.

I do not assume to know my chiefest needs in so doing. I do not necessarily ask for help. My hope is that I shall give myself to renewing slumbers in whatever way I need most to be receptive. I return to the sources. I am a child again. If I knew precisely by what word to utter to express this responsiveness at its best, I would let this be my last active thought before giving myself to sleep. I can but say, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." "The words of my mouth," here represent the external life, while the meditation of the heart stands for the inner self. May these be in unison. May I so give myself in spirit to my

Father who knows all my needs that on awakening there will come a new impetus for the dawning day.

Sometimes the day begins to dawn on our consciousness before we open our eyes to behold the beautiful morning light. We may awaken at an earlier hour than usual, to find the mind partially illumined by thoughts which come spontaneously; not by self-conscious exertion, inference or reasoning, but through the inward light. Difficulties are sometimes cleared away in a flash during such an experience. We may see precisely where we have lost the spirit and become immersed in forms, things and processes. We may have a new vision of the self or of some one whom it is our privilege to help.

No rule for putting the mind into this illumined state at its best can be given. One can only say, Cherish it when it comes, observing the conditions which invite its coming that you may encourage their recurrence. By such an experience one learns in part what it means to "think with the spirit" rather than with the external mind. Thus one has a clearer idea what the spirit is.

But one can give a rule for mental states in which the will plays a part. When you are nonplused, absorbed in conditions, involved in routine and weary: seek some form of recreation or change which will fill your mind for the time so that you will drop your cares and problems. Then in the midst of it all you may gain the needed contrast, side lights may fall upon your daily life, your work, your relation to your associates. Again, read a favorite author or the Bible until a thought appeals to you with clarifying power and gives you a clue. The Apostle Paul says, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

It is well to bear in mind, also, that there is with us a "spirit of truth" which will lead us into all truth if we faithfully follow. Oftentimes we are unable to find a

clarifying or uplifting thought until we first think matters over, looking back over the past to see what influences have brought us where we are today, what lessons are to be learned, what change we need to make in our attitude. There is great value in facing life as it actually exists in the living present which is for our development, noting motives, desires, the kind of love which is prevalent. For when we trace our activities to their sources, seeing clearly, realizing where we weakened, when we became unduly absorbed in externals—then we realize that there is a great freeing power in spiritual truth. Sometimes a thought suffices to turn the prevailing attitude from negative to positive. Sometimes, too, we are prompted to utter the word of power which as quickly sets another free.

It is interesting and helpful to put ourselves back in imagination into the time of the Gospel works of healing and realize what faith was sometimes felt in the Master's presence. One woman of strong faith simply begged leave to touch the hem of Jesus' garment, that she might be made whole. Another person said confidently, "Speak the word, only, and my servant shall be healed." Many of the hearers of the parables and the Sermon on the Mount must have realized most vividly that they were hearing words which were spirit and life. Undoubtedly these hearers felt marked spiritual benefit from these power-carrying words.

Why is it that the followers of Christ in the churches have lost the ability to put the soul in touch with spirit and life as the glad messages once brought power to men? Why was it necessary for a new movement to spring up outside of the churches to re-emphasize the therapeutic value of the Gospel? Apparently because so much stress has been placed upon the intellectual value in contrast with the life-giving power. It has seemed to believers in doctrines that they have done their part when they have come forth into public acceptance of the denominational faith. But thus to be-

lieve, with qualification after qualification, lest one fail to state this faith in precisely the right way, has been to lose the force of the original truth. That truth was spread abroad in its universality. It was for every emergency and every hour of need. It was to be made concrete, carried out into the flesh, the external life. When we qualify, when we try to manage or regulate, we check the incoming life, losing impetus and becoming absorbed in our own states and thoughts. But this life comes to us that we may not only receive in fullness but give in abundance.

"Give, and it shall be given unto you." The power of love is increased within us by giving. Conjunction with God is increased through such responsiveness and expression. This reciprocal action is the real test of belief. Man is so constituted as to receive the Divine Life in ever-increasing fullness and perfection, if he gives in equal abundance. "Every faculty can enlarge . . . with capacity for the receptivity of love and wisdom, peace and joy, which will increase with every influx of life from the Lord." Man appropriates life and power from this influx by living in large-minded responsiveness in accordance with it. The influx vivifies in accordance with reception." Inasmuch as no two individuals are precisely alike, each one needs to learn from experience how to adapt life in its fullness to receptivity and giving. The individual who has proved the power of the quickening word by admitting it into his whole being, is able to speak and to give persuasively to others.

The denominational Christian is apt to become crystallized in attitude through constant emphasis on his particular creed. Hence it remains for the outsider to practice the Gospel with respect to its larger application. But the large-minded follower of Christ never allows his thought to become crystallized at all. There ought to be new evidences, fresh reasons, immediate contacts with life, to keep the spirit alive. This would be our con-

stant effort, if instead of believing for our own salvation or worshipping to increase personal piety, and the mere giving of intellectual assent to what we already believe, we should seek the words of life and of the spirit and forthwith carry them to some one in need.

Sometimes, in endeavoring to be helpful to one in need, we find it necessary to utter keen truths that arouse dissent, stir the mind into self-defense, or even evoke vigorous emotions in protest. For there must first be vital response of some sort. Thus a physician may find it necessary to arouse a bedridden invalid out of easy-going habits of months or years of self-absorption and the nourishing of luxurious aches and pains. Thus the whole world had to be aroused from its complacent, luxurious and pleasure-loving slumbers by the great war. And the war itself was hardly enough. It had to be followed by other deep stirrings over social issues, strikes and revolutionary programs. "Where there is life there is hope." There must often be plowing and harrowing. Then we may sow the good seed. All these processes are mentioned in the Gospels, that we may understand the rightful place of the quickening word.

Of what avail after all is belief in spiritual things unless we realize that the spiritual element in us is the life-element, that to be spiritual is to be unselfish? If the Divine Life which comes to us comes as *power to do*, as energy wherewith to achieve, then the first question is, What is there within our being, our thought, our affections and conduct, which interferes with this life, and how can it be removed?

When such searching questions are put to us we are apt to rise up in self-defense at first. Some of us chanced to have a weak physical inheritance, with tendencies to disease, and so we seem to be exempt. Others are handicapped through early training at home, by educational deficiencies, and by our contact with the world. The story of our handicaps seems indeed end-

less, as one after another we come forward to tell why we are wearied, burdened, ill and suffering. We seem to be involved in one another's burdens to the limit. Our good resolutions and efforts should have been made by our great grandparents on both sides of the house. There seems to be no real relation or correspondence between what we inwardly will to be and the conditions which our outward life attracts.

Yet what shall we do? Shall we simply excuse ourselves and our immediate ancestors, making no effort to live by the quickening word? Of what meaning is this great truth that the Divine Love and Wisdom are present with us according to our need?

What if we think as little as possible of heredity and external environment, of any and all handicaps, and begin where we are today to give the inner life more and more fully to the Divine Presence? However old we may be according to the calendar, whatever the hindrances before us, we are all in the same process at one point or another, and we may all begin to emphasize the Divine Efficiency instead of dwelling on the human process.

Sincerely to believe in the divine influx as a present reality, is to open our spirits in readiness to receive guidance, the word of life and power which is our greatest need today. We should not try to bring the whole of life into line at once. It is well to concentrate upon an immediate opportunity, lifting our spirit into spiritual light that we may be guided. Then our responsiveness will grow from more to more, and we may find ourselves doing what seemed impossible while we dwelt upon our limitations and handicaps.

Something we have gained if we are willing to entertain even the idea that the divine influx is to be regarded as vitally true now, that the living Lord is here with words which are spirit and are life. For theoretical objections will then fall away and we will begin to see that it is a question of our attitude.

On the inward side of our nature at least the correspondence between attitude and what it invites is perfect. There is all the power and life, all the wisdom and love we need. There is spiritual health and freedom. There is power to live the good life. Everything depends on the human side on recognition of and co-operation with the one Efficiency. We can hardly expect what we have not invited. We are not likely to seek to be "every whit whole" even in spirit, until we gain the idea that the living Christ comes to minister to the whole individual.

So, too, when we read the Gospels, much depends on what we look for. If we, when we read, when we worship, merely anticipate a Sabbath rest from our week day problems, this pleasant contrast is what we are likely to find. If we search the Bible in quest of passages to confirm a favorite doctrine, we may find what we seek. But to find the hidden truth in the letter of the Word, we must make the effort which leads to it. And so to hear the word which is spirit and is life we need especially to start with the thought of God as the living, present Lord, the light of Christ in the soul of man today. We need the idea of the divine influx and with this the thought that there is wisdom, life, power according to our need. The word is a symbol or sign of this power. The idea is a clue or incentive to start our spirit into activity in the direction in which we need light. And so we endeavor to penetrate behind the intellectual form in an attitude of openness of spirit. It was in this penetrating, vivifying spirit that Jesus spoke to the disciples and then said to them in confirmation, "Now ye are clean through the word which I have spoken unto you." And it is in further confirmation and quickening power that he also says, "And the word which ye hear is not mine, but the Father's which sent me."

[Texts used in this article are from the King James version.]

## WISDOM

Wisdom is the health of the soul.—*Victor Hugo*.

Wisdom is only found in truth.—*Goethe*.

He is wise that is wise to himself—*Euripides*.

The heart is wiser than the intellect.—*J. G. Holland*.

Wisdom is the conqueror of fortune.—*Juvenal*.

It is great folly to wish only to be wise.—*La Rochefoucauld*.

Great is wisdom; infinite is the value of wisdom. It cannot be exaggerated; it is the highest achievement of man.—*Carlyle*.

The glory and increase of wisdom stand in exercising it.—*Sir P. Sidney*.

But they whom truth and wisdom lead  
Can gather honey from a weed.

—*Cowper*.

Who then is free? The wise man who can govern himself.—*Horace*.

By wisdom wealth is won; but riches purchased wisdom yet for none.—*Bayard Taylor*.

Wisdom no more consists in science than happiness in wealth.—*De Boufflers*.

Wisdom is oftentimes nearer when we stoop than when we soar.—*Wordsworth*.

Knowledge is proud that he has learned so much;  
Wisdom is humble that he knows no more.

—*Cowper*.

Wisdom and Goodness are twin born, one heart  
Must hold both sisters, never seen apart.

—*Cowper*.

He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.—*Epictetus*.

He is wise who can instruct us and assist us in the business of daily virtuous living.—*Carlyle*.

A wise man will always be a Christian, because the

perfection of wisdom is to know where lies tranquility of mind and how to attain it, which Christianity teaches.—*Landor*.

Man thinks

Brutes have no wisdom, since they know not his:  
Can we divine their world? —*George Eliot*.

The god, O men, seems to me to be really wise; and by his oracle to mean this, that the wisdom of this world is foolishness and of none effect.—*Plato*.

The most manifest sign of wisdom is a continual cheerfulness; her state is like that of things in the regions above the moon, always clear and serene.—*Montaigne*.

For knowledge to become wisdom, and for the soul to grow, the soul must be rooted in God: and it is through prayer that there comes to us that which is the strength of our strength, and the virtue of our virtue, the Holy Spirit.—*William Mountford*.

Wisdom and understanding are synonymous words; they consist of two propositions, which are not distinct in sense, but one and the same thing variously expressed.—*Tillotson*.

As whole caravans may light their lamps from one candle without exhausting it, so myriads of tribes may gain wisdom from the great Book without impoverishing it.—*Rabbi Ben-Azai*.

The true greatness and the true happiness of a country consist in wisdom; in that enlarged and comprehensive wisdom which includes education, knowledge, religion, virtue, freedom, with every influence which advances and every institution which supports them.—*Henry Giles*.

Wisdom is the only thing which can relieve us from the sway of the passions and the fear of danger, and which can teach us to bear the injuries of fortune itself with moderation, and which shows us all the ways which lead to tranquility and peace.—*Cicero*.

## COUNSEL OF SOLOMON

My son, if thou wilt receive my words,  
 And lay up my commandments with thee;  
 So as to incline thine ear unto wisdom,  
 And apply thy heart to understanding;  
 Yea, if thou cry after discernment,  
 And lift up thy voice for understanding;  
 If thou seek her as silver,  
 And search for her as for hid treasures:  
 Then shalt thou understand the fear of Jehovah,  
 And find the knowledge of God.  
 For Jehovah giveth wisdom;  
 Out of his mouth cometh knowledge and under-  
                   standing:  
 He layeth up sound wisdom for the upright;  
 He is a shield to them that walk in integrity;  
 That he may guard the paths of justice,  
 And preserve the way of his saints.  
 Then shalt thou understand righteousness and jus-  
                   tice,  
 And equity, yea, every good path.  
 For wisdom shall enter into thy heart,  
 And knowledge shall be pleasant unto thy soul;  
 Discretion shall watch over thee;  
 Understanding shall keep thee.

—*Proverbs 2:1-11.*

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## TEXTS ON UNDERSTANDING

But there is a spirit in man,  
 And the breath of the Almighty giveth them under-  
                   standing. *Job 32:8.*

For God is the King of all the earth:  
 Sing ye praises with understanding.

—*Psalms 47:7.*

And the peace of God, which passeth all under-  
 standing, shall guard your hearts and your thoughts  
 in Christ Jesus.—*Philippians 4:7.*

## THE NEW CREATION

Now was I come up in Spirit, through the flaming sword, into the paradise of God. All things were new; and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, innocency, and righteousness, being renewed up into the image of God by Christ Jesus; so that I was come up to the state of Adam, which he was in before he fell. The creation was opened to me; and it was shewed me, how all things had their names given them, according to their nature and virtue. I was at a stand in my mind, whether I should practice physick for the good of mankind, seeing the nature and virtues of the creatures were so opened to be by the Lord. But I was immediately taken up in Spirit, to see into another or more steadfast state than Adam's in innocency, even into a state in Christ Jesus, that should never fall. The Lord shewed me, that such as were faithful to him, in the power and light of Christ, should come up into that state in which Adam was before he fell; in which the admirable works of the creation, and the virtues thereof may be known, through the openings of that divine Word of wisdom and power by which they were made. Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared; but as people come into subjection to the Spirit of God, and grow up in the image and power of the Almighty, they may receive the word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being.—*George Fox's Journal.*

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In idle wishes fools supinely stay;

Be there a will, then wisdom finds a way.

—*Shakespeare.*

The stream from Wisdom's well, which God supplies, is inexhaustible.—*Bayard Taylor.*

## THE LAW

AGNES LEWIS

There is a law of divine unity. Spiritual unity is. It does not change to suit persons. All people must find it and change to conform to its law.

There is a widespread belief in the world that health can be obtained through things external, but one who understands Spirit and its laws knows this to be untrue, for health is not something to be manufactured from without; it is fundamental in Being, and is the normal condition of all things. It is a reality, permanent, unchanging and unchangeable, and the one and only way to attain it is through recognizing and obeying the law at all times. This law is exact and unfailing, and disobedience to it brings results in the form of in-harmony in mind, body and affairs.

If you desire a more abundant supply of money you must recognize your God-given abundance; then in quiet assurance seek a righteous use of the supply you have. You must think Truth; then, act Truth. Give without fear of lack, and for the very love of the service you can render, for you must remember that increase does not come by personal effort, but by the Spirit. God gives the increase through the universal Law; you have nothing to do but to keep the Law. The greatest teacher and demonstrator of this Law ever known was Jesus Christ, and we find that he gave largely, expecting no return according to worldly standards, yet he was always abundantly supplied. In giving out the loaves and fishes he was fulfilling the Law, "give, and it shall be given unto you;" we know that he received "good measure, pressed down, shaken together, running over."

Be still in self, that God may speak; look to him; be still in self, to see the Spirit do the work. We should follow ever the inner voice and light that reveal God as Spirit, Principle, Law, the Source and Substance of

all good, the consciousness that makes known to us our oneness with him.

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## MY FATHER

LILLIAN FOSTER COLBY

My Father! O the perfect bliss  
Of being called thy child!  
To know myself thy son, thy heir,  
Joint heir with Jesus, Son most dear,  
The heavenly, undefiled.

My Father, since I am thy son,  
I claim my heritage  
Of health and wealth and beauty bright,  
Of love, and youth, and true delight,  
And wisdom of the sage.

Yes, this I know: All that I ask  
To me, the son, is given,  
And sweet contentment fills my breast,  
I am of thee supremely blest  
With purest joy of heaven.

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## UNDERSTANDING

They understand but little who understand only what can be explained.—*Marie Ebner-Eschenbach.*

Whatever we well understand we express clearly, and words flow with ease.—*Boileau.*

What we do not understand we do not possess.—*Goethe.*

We can sometimes love what we do not understand, but it is impossible completely to understand what we do not love.—*Mrs. Jameson.*

The improvement of the understanding is for two ends; first, our own increase of knowledge; secondly, to enable us to deliver and make out that knowledge to others.—*Locke.*

## MY NEW THOUGHT TWENTY-THIRD PSALM

MRS. LOLLA V. PARK

I shall not need, lack, want; because "Jehovah is my shepherd."

I shall not need, lack, want *rest*; because "He maketh me to lie down in green pastures."

I shall not need, lack want *drink*; because "He leadeth me beside still waters."

I shall not need, lack, want *forgiveness*; because "He restoreth my soul."

I shall not need, lack, want *guidance*; because "He guideth me in the paths of righteousness for his name's sake."

I shall not need, lack, want *companionship*; because "though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

I shall not need, lack, want *comfort*; because "Thy rod and thy staff, they comfort me."

I shall not need, lack, want *food*; because "Thou preparest a table before me in the presence of mine enemies."

I shall not need, lack, want *joy*; because "Thou has anointed my head with oil."

I shall not need, lack, want *anything*; because "My cup runneth over."

I shall not need, lack, want *anything in this life*; because "Surely goodness and loving-kindness shall follow me all the days of my life."

I shall not need, lack, want *anything in eternity*; because "I shall dwell in the house of Jehovah for ever."

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. . . The Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation.—*Colossians 1:13-15.*

# SUNDAY LESSONS

LESSON 2, JULY 11, 1920.

JONATHAN BEFRIENDS DAVID. — I Samuel 20:32-42.

32. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

33. And Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death.

34. So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38. And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39. But the lad knew not anything: only Jonathan and David knew the matter.

40. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city.

41. And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jonathan went into the city.

**GOLDEN TEXT**—*A friend loveth at all times: And a brother is born for adversity.*—Prov. 17:17.

**SILENT PRAYER**—*Jehovah shall be between me and thee, and between my seed and thy seed, forever.*

With the help of a few hints, the student can interpret these lessons for himself.

Saul, Jonathan, David, represent three departments of one man's consciousness.

Saul is the Will, functioning in the limitations of personality.

David is Love, quickened, but not yet in control.

Jonathan is the Soul, the son, or the result of the activity of the Will. The Soul pervades the whole man as a unifying principle, but is especially attracted to love. "Jonathan loved him as his own soul."

The soul is both masculine and feminine. The thoughts that emanate from the will are masculine, those that emanate from the heart are feminine. Jonathan is from the will, or the head, hence masculine.

Jonathan is revealed as soul identity, where he is made to say to David, "Whatsoever thy soul desireth, I will even do it for thee."

It is the nature of the soul gladly and willingly to do the bidding of love.

The Will, functioning in sense consciousness, would destroy its Soul (son Jonathan) and innate Love (David). (Verse 33.)

The shooting of arrows by Jonathan in the direction of David, represents the sending forth of thoughts of love with a definite object. When Soul desires a stronger union with Love, it must express the desire in thoughts directed toward the heart center. These thoughts do not become an abiding part of consciousness but are used to open the way, carrying out a previously understood arrangement or law of man's being.

The little lad who gathered up the arrows represents the external consciousness. "As soon as the lad was gone, David arose out of a place toward the South." This means that when we have sent away the external

consciousness with its thoughts (arrows), Love (David) arises out of a place in the subconscious (south).

Then there follows a deep and strong union between Soul and Love. This unity is not of the temporal, outer life; it is the conscious functioning of the divine, the innate unity of Soul and Love. "Jehovah shall be between me and thee, and between my seed and thy seed, forever."

#### QUESTIONS

1. What do Saul, Jonathan, and David represent in individual consciousness?
  2. Why should the will always function in harmony with love?
  3. What do Jonathan's arrows represent?
  4. What does the lad with Jonathan represent? What happens when the external consciousness has been "sent away"?
  5. What follows the exchange of thought between David and Jonathan?
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#### LESSON 3, JULY 18, 1920.

DAVID SPARES SAUL'S LIFE.—I Samuel 26:7-17, 21.

7. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay round about him.

8. Then said Abishai to David, God hath delivered up thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time.

9. And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless?

10. And David said, As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish.

11. Jehovah forbid that I should put forth my hand against Jehovah's anointed: but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go.

12. So David took the spear and the cruse of water from Saul's head; and they gat them away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them.

13. Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them;

14. And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15. And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept watch over thy lord the king? for there came one of the people in to destroy the king thy lord.

16. This thing is not good that thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not kept watch over your lord, Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head.

17. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

21. Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

**GOLDEN TEXT**—*Love your enemies, do good to them that hate you.*—Luke 6:27.

**SILENT PRAYER**—*The Lord shall render to every man his righteousness and his faithfulness.*

The perverse will is softened, and it manifests a forgiving, relenting spirit, when it sees the magnanimity of an enemy.

The war between the head and the heart is for control. Saul, the head, feels that he is being gradually undermined by the heart, and that he will eventually lose his kingdom. Jealousy is the root of the adverse, destructive thought which Saul sends out with the intent to kill David.

The Will (Saul) is directing the affairs of man

under sufferance. The Will could be deposed if the mightier power, Love, would so decree. But it is never the desire of Love to destroy. Love is always protective and constructive.

The arrogant Will thinks that its dictates shall prevail always. But there are laws of action and reaction in the external realms where it functions, and these eventually establish the proper balance of power between Will and Love. Activity in sense consciousness is followed by sleep, and it is in this quietness of the senses that man places himself in the power of his better nature.

In the acknowledgment by Saul that he had sinned, we have the evidence of the developing soul that it is in the wrong.

Confession is good for man. Self-analysis is a necessary movement in the mind of the neophyte. If your course has been unjust, and if your better nature makes an appeal for its rights, you will do well to admit, as did Saul, "I have played the fool."

When man takes this attitude he feels an awakening of the divine impulses of his soul. He grows closer to God by becoming God-like in thought and act.

Saul realized that as David had spared his life so would the Lord deliver him out of tribulation.

In the state of mind where the soul sees the final ascendancy of the Law of Love, it acknowledges, as in the case of Saul, that Love shall surely prevail. "Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail."

#### QUESTIONS

1. Does the will lose its rulership when love is developed?
2. Does love ever work destructively?
3. Is confession good for a man? Why?
4. What is the effect of confession upon the soul?
5. Will an attitude of love prevail?

## LESSON 4, JULY 25, 1920.

## DAVID SUCCEEDS SAUL AS KING.—II Samuel 2:1-7; 5:1-5.

1. And it came to pass after this, that David inquired of Jehovah, saying, Shall I go up into any of the cities of Judah? And Jehovah said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

3. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, The men of Jabesh-gilead were they that buried Saul.

5. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of Jehovah, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6. And now Jehovah show lovingkindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7. Now therefore let your hands be strong, and be ye valiant; for Saul your lord is dead, and also the house of Judah have anointed me king over them.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel.

3. So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

4. David was thirty years old when he began to reign, and he reigned forty years.

5. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

GOLDEN TEXT—*Trust in Jehovah with all thy*

*heart, And lean not upon thine own understanding.—*  
Prov. 3:5.

**SILENT PRAYER**—*Wisdom and Love are united in Christ Jesus in me.*

Love does not at once master the whole man. Two tribes, Israel and Judah, are under the rule of David. These tribes represent the highest realms of consciousness. David was told by the Lord to "Go up." Judah means *praise* or *prayer*, and has his throne center in the top of the head.

In the beginning, the union of the head and the heart is subjective. Ishbosheth, a younger son of Saul, with his general, Abner, ruled the ten tribes and overcame the Philistines. Afterward all were subject to David.

Where there is a conscious subjective unity of head and heart, victory is assured. Man can overcome every enemy and establish a great kingdom, as did David, by uniting and harmonizing the spiritual forces of his being.

David was made king over Israel—Love rules in spiritual consciousness.

The brain of Love is the heart center, but there must be union between Wisdom and Love—head and heart. David asked of the Lord if he should go up into any of the cities of Judah, and the Lord said unto him, "Go up. . . . Unto Hebron."

Judah means praise, prayer. It is that place in consciousness where we touch the highest activities of Divine Mind. Phrenology points out that the upper part of the head is the seat of reverence or spirituality. Divine Science corroborates this. When we pray we roll our eyes up, showing that our center of attention is in the top brain.

Hebron is the front brain, the seat of conscious thought. When the Lord told David to go up to the cities of Judah, especially Hebron, he was pointing the way to a harmonious coöperation between the indwell-

ing Love of the heart and the Understanding in the head.

The gathering of the tribes of Israel at Hebron to acknowledge David as king, represents the conscious recognition by all the thoughts that Love shall reign supreme in consciousness. Love shall henceforth feed the thoughts (the people) and Love shall be prince over Israel.

This union of head and heart is the next great movement of God in the whole race. Out of the house of David has come Christ Jesus, and his reign shall cover the earth.

#### QUESTIONS

1. Does love master the whole man at once? Why?
2. How is man's victory assured?
3. In what consciousness do we touch the highest activities of Divine Mind?
4. What does Hebron typify?
5. What does the gathering of the tribes of Israel at Hebron mean?

#### LESSON 5, AUGUST 1, 1920.

#### DAVID BRINGS THE ARK TO JERUSALEM. —II Samuel 6:1-19; Psalm 24:7-10.

1. And David again gathered together all the chosen men of Israel, thirty thousand.
2. And David arose, and went with all the people that were with him, from Baale-judah, to bring up from thence the ark of God, which is called by the Name, even the name of Jehovah of hosts that sitteth above the cherubim.
3. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in the hill: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.
4. And they brought it out of the house of Abinadab, which was in the hill, with the ark of God: and Ahio went before the ark.
5. And David and all the house of Israel played before Jehovah with all manner of instruments made of fir-

wood, and with harps, and with psalteries, and with timbrels, and with castanets, and with cymbals.

6. And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen stumbled.

7. And the anger of Jehovah was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8. And David was displeased, because Jehovah had broken forth upon Uzzah; and he called that place Perez-uzzah, unto this day.

9. And David was afraid of Jehovah that day; and he said, How shall the ark of Jehovah come unto me?

10. So David would not remove the ark of Jehovah unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11. And the ark of Jehovah remained in the house of Obed-edom the Gittite three months: and Jehovah blessed Obed-edom, and all his house.

12. And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy.

13. And it was so, that, when they that bare the ark of Jehovah had gone six paces, he sacrificed an ox and a fatling.

14. And David danced before Jehovah with all his might; and David was girded with a linen ephod.

15. So David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the trumpet.

16. And it was so, as the ark of Jehovah came into the city of David, that Michal the daughter of Saul looked out at the window, and saw king David leaping and dancing before Jehovah; and she despised him in her heart.

17. And they brought in the ark of Jehovah, and set it in its place, in the midst of the tent that David had pitched for it; and David offered burnt-offerings and peace-offerings before Jehovah.

18. And when David had made an end of offering the burnt-offering and the peace-offerings, he blessed the people in the name of Jehovah of hosts.

19. And he dealt among all the people, even among the whole multitude of Israel, both to men and women, to

every one a cake of bread, and a portion of flesh, and a cake of raisins. So all the people departed every one to his house.

7. Lift up your heads, O ye gates; And be ye lifted up, ye everlasting doors: And the King of glory will come in.

8. Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle.

9. Lift up your heads, O ye gates; Yea, lift them up, ye everlasting doors: And the King of glory will come in.

10. Who is this King of glory? Jehovah of hosts, He is the King of glory.

**GOLDEN TEXT**—*Enter into his gates with thanksgiving, And into his courts with praise.*—Psalm 100:4.

**SILENT PRAYER**—*I enter into his gates with thanksgiving and into his courts with praise.*

The ark of the covenant represents the original law of divinity in man's being. It is a covenant, or agreement, between the Father and the Son that the latter shall inherit the all good of his Infinite Source. "All things whatsoever the Father hath are mine" (John 16:15).

This original spiritual spark is a very sacred, holy thing, because upon its development depends man's immortality. It is represented as occupying the most holy place in the temple and as being protected and cared for with great devotion.

All that man is in consciousness has been brought forth from this central spiritual spark. Because man does not understand the value of Divine Illumination, he does not cultivate its increase and often ignores its very existence. The attention is taken up with the things of sense to the utter exclusion of Spirit.

Having conquered the Philistines and other aliens in his dominion, David abandoned warfare and began giving attention to things spiritual. When the mind is turbulent and contentious, the Spirit is not in evidence, but when peace is restored the thoughts turn to God. So the Ark of the Covenant is brought from the house of Abinadab, "in the hill," or superconsciousness. Ab-

inadab means "the father of liberality," representing the realm of unlimited mind.

When the Spirit is again brought to consciousness there is joy and gladness; music, the expression of joy and gladness, fills the soul. But in moving from place to place, spirit comes into contact with states of consciousness that are out of harmony with Divine Law. The threshing floor of Nacon represents such an experience. Nacon means *destruction*, and the symbology is further strengthened by reference to the "threshing floor."

Uzzah means *human strength*. When the oxen, representing divine-natural strength, "stumbled," the effort from the human side to steady the Spirit met with a quick reaction from the Law. This is, in the narrative, "the anger of Jehovah," to bring out forcibly the resistance of the Spirit to mortal intervention. When a thing is put into the hands of the Spirit, it should not be touched by mortal thought. Put your entire trust in the Lord, and he will bring it to pass.

When man allows the mortal part of himself to act in place of the spiritual, and is defeated, he often rebels, or is "displeased." He cannot see why strength of muscle is not just as good as strength of Spirit, and in his confusion he says, "How shall the ark of Jehovah come unto me?"

David put the Spirit aside until he heard of the blessings it was bringing to Obed-edom (life), when he went and brought it to the city of David with joy. The "city of David" is Jerusalem, physiologically the great central nerve back of the heart. From this point the Spirit sends its radiance to all parts of the body.

#### QUESTIONS

1. What does the ark of the covenant represent?
2. Upon what does man's immortality depend?
3. In what attitude does the mind most readily turn to God?

4. What happens when the Spirit is restored to man's consciousness?
  5. Describe "the anger of Jehovah."
  6. What is the secret of spiritual strength?
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Those things on which philosophy has set its seal are beyond the reach of injury; no age will discard them or lessen their force, each succeeding century will add somewhat to the respect in which they are held; for we look upon what is near us with jealous eyes, but we admire what is further off with less prejudice. The wise man's life, therefore, includes much; he is not hedged in by the same limits which confine others; he alone is exempt from the laws by which mankind is governed; all ages serve him like a god. If any time be past he recalls it by his memory, if it be present he uses it, if it be future he anticipates it; his life is a long one because he concentrates all times into it.—*Seneca*.

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The question is, whether, like the Divine Child in the temple, we are turning knowledge into wisdom, and whether, understanding more of the mysteries of life, we are feeling more of its sacred law; and whether, having left behind the priests and the scribes and the doctors and the fathers, we are about our Father's business, and becoming wise to God.—*F. W. Robertson*.

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Every moment instructs, and every object; for wisdom is infused into every form. It has been poured into us as blood; it convulses us as pain; it slid into us as pleasure; it enveloped us in dull, melancholy days, or in days of cheerful labor; we did not guess its essence until after long time.—*Emerson*.

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Wisdom sits alone, topmost in heaven: she is its light, its God; and in the heart of man she sits as high, thought groveling minds forget her oftentimes, seeing but this world's idols.—*N. P. Willis*.



## SYSTEM IN THE HOME

MARY S. FLINT

It has been said that "Order is heaven's first law." The motto is a good one for all to follow in making the home attractive. To keep a well-ordered house, it is essential for the homemaker to plan to do her different kinds of work on special days, leaving, of course, one day for rest. As many spare hours of the other six days as are possible, should also be given to relaxation and communion with God, for the moments in the silence strengthen the soul and fit it to better carry on the regular routine of each day.

If Monday is used for the family washing, as in olden times, say often, "Wash me, and I shall be whiter than snow." This statement cleanses the soul as well as the clothes. On Tuesday the warm work of ironing may be made easier by repeating, "Let patience have its perfect work." Wednesday the work of polishing silver and brass ware may be made more inviting by saying, "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Thursday is generally used for doing the many little extra things which come up in every home, and one can happily accomplish all there is to be done by affirming, "Be . . . in diligence not slothful; fervent in spirit; serving the Lord." Friday is the day of days when everything within the home is cleaned and made to shine, and as one goes from room to room one may find great joy in the tasks if these words are repeated, "I will walk within my house with a perfect heart."

On Saturday, as was the case with the Israelites, the prudent housewife prepares twice as much food as on other days, so that the seventh day may be one of rest. The real value of her service will be understood and the work will assume a different character, if the homemaker continually holds the thought in her mind, "My meat is to do the will of him that sent me, and to accomplish his work." If this plan of seeing the spiritual side of all of the work of the week is carried out, then on Sunday one will realize, "There remaineth therefore a sabbath rest for the people of God."

Dr. J. R. Miller said, "Religion is living out the principles of Christianity in one's ordinary week day life. We must not cut our lives in two and call one part secular, governing it by one set of principles and then regard the other part as sacred, to be controlled by another set of rules. All life should be made religious in the sense that everything is to be done in such a way as to please God under the direction of his counsel. Whatsoever we do, even to eating and drinking, we should do in the name of the Lord Jesus."

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"A Child is the repository of infinite possibilities," and comes into the world a potential asset to society, as it comes in response to a universal call, and in fulfillment of a natural law. If it ever becomes a liability, the fault is more with society than with the child, as society has the advantage of the accumulated knowledge and wisdom of the ages, to which the child has an inherent right, and for which society must suffer and answer for, if it does not get it.—*Q. F. Wright.*

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So nigh is grandeur to our dust,  
So near is God to man,  
When Duty whispers low, "Thou must,"  
The youth replies "I can."

—*Emerson.*

## PROSPERITY IN THE HOME

"Peace be within thy walls, And prosperity within thy palaces."

There need be no poor homes. Every home can be prosperous. You can prove this by getting busy along the right lines.

Every visible item of wealth in the world today can be traced to its invisible source. Food comes from grains. Grain is planted in the earth; but who sees or knows the secret quickening that touches the seed and makes it to bear a hundredfold? No one. That is all carried out in the invisible Source of things; but the result of that unseen force acting upon the grain is food for the multitude.

The physical substance that we call the earth is the gross form of the spiritual substance that pervades all things. The grain is put into the earth, but it is the quickening thought that runs through the spiritual substance that causes the life germ to start and take hold of the physical substance that nourishes it.

The Word is the seed. The Word is dropped into the spiritual substance. It germinates. It grows. It brings forth after its kind. "Do men gather grapes of thorns, or figs of thistles?"

You who farm and you who garden choose the seed for next year's planting from the finest specimens of this year's crop. You reject every defective seed that you detect. If you think that your own harvest does not give you the right seed for the coming planting, you send abroad for the best to be had. In this way you make sure of the nature of your coming crop.

If you want prosperity in your home you will have to exercise the same intelligent discrimination in your Word seed that the farmer uses in selecting his corn seed.

When you talk and talk "hard times" and "money scarce," you are sowing hard times and money scarce seed. By the sure law of growth and yield, what kind

of harvest will you reap? If a farmer sowed thistle seed and then complained that his field did not yield him wheat, you would say, "The foolish man! If he wanted wheat, why didn't he sow wheat?"

You can begin now to bring prosperity into your home. The first thing for you to do is to discard the words that have in them the idea of poverty, and then select carefully the words that hold the germ of plenty. Never make an assertion, no matter how true it may look on the surface, that you do not want continued or reproduced in your home. Do not say that money is scarce with you; the very statement of such an idea will send money fleeing from your fingers. Never say that times are hard with you; that word will tighten your purse strings until Omnipotence is powerless to loosen them to slip in a dime.

Begin right now to talk plenty, think plenty, give thanks for plenty.

The spiritual substance out of which the visible item of wealth comes is never depleted. It is with you all the time. It will respond to your faith in it. It will yield according to your demands upon it. It is never affected by your ignorant talk about hard times, but you are affected, because your ideas govern your demonstration. The unfailing Resource is always willing to give. It has no choice in the matter; it must give, for that is its nature. Pour your living words of faith into this substance, and you will be prospered, though every bank in the world should shut its doors. Turn the energy of your mind upon "plenty" ideas, and you will have plenty, no matter what men about you are saying.

Another thing: You are not to take your prosperity as a matter of fact. You are to be as deeply grateful for every demonstration as you would be for some unexpected treasure poured into your lap. You are to expect prosperity because you are keeping the law, but you are to give thanks for every blessing that you gain. This keeps your heart fresh. Thanksgiving for good

may be likened to the rain that falls upon the ready soil, refreshing vegetation and increasing its productiveness. When Jesus Christ had only a little supply from which to feed a multitude, *he gave thanks for what he had, and that little grew into such an abundance that all were satisfied and much was left over.*

Blessing has not lost its power since the time that Jesus Christ used it. Try it and prove its efficacy. The same power of multiplication is within it. Praise and thanksgiving have within them the quickening, spiritual power that produces growth and increase.

Never condemn anything that is in your home. If you want new articles of furniture or clothing to take the place of those which may be at the point of giving out, don't talk about what you have as being old or shoddy. Watch your ideas; see yourself clothed as befits the child of the King, and your house furnished as your ideals make pleasing. It will all come. Use the patience, the wisdom, and the assiduity that the farmer employs in his planting and cultivating, and your crop will be as sure as his.

The truths that are here spoken are vitalized and energized with the living Spirit. Your minds and hearts are now open and receptive to the ideas that shall inspire you with the understanding of the potency of your own thought and word. You are prospered. Your home has become a magnet, drawing to it all good from the unfailing, inexhaustible reservoir of supply. Your increase comes through your righteousness. "The blessing of Jehovah, it maketh rich; And he addeth no sorrow therewith."

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It is more blessed to give than to receive. Every day we have chances to help others. Do we count those chances among our blessings?—*The Choir.*

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"No nation can be destroyed while it possesses a good home life."

## MOTHERHOOD DEPARTMENT

In presenting the Motherhood Department to the students of Unity Magazine, we are actuated solely by the purpose of bringing the regenerating influence of Practical Christianity into that relation of life where it has the greatest power for saving the body and soul alive unto God.

The true application of the Jesus Christ principles never breaks up a home, but harmonizes all discordant conditions that may have existed previously. Every soul that is truly alive to the value of this teaching begins in his present environment to use the principles. The wisdom of Jesus Christ will show each one just how to meet the present problems of life (be it domestic or otherwise) without rupture of established relationships, and without even a ripple in the current of the daily life of husband and wife.

"And the two shall become one flesh." Every enduring union between man and woman is first made in the individual's recognition of the original creation of man as male and female. When two people already married (or those who contemplate marriage) recognize this and begin to give expression to the masculine and feminine in the soul, regeneration is under way. It is upon this spiritual basis of the real character of marriage that the enduring, harmonious union between man and woman is established, consummating in Spirit and in body the marriage emphasized by Jesus as, "And the two shall become one flesh."

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I was delighted to see the Motherhood Department started, with the idea of placing the Mary standards and ideals of motherhood before the mothers of the world, for your books go everywhere. The almost Divine Love and Humility of Mary, the mother of Jesus, would bring the Christ Child, in all its purity and beauty, to the consciousness of every woman's heart, and the child would not be born in pain and travail, but in a glory of Love that would destroy all pain. May God bless this department, and send

forth its saving message to every expectant mother. The viewpoint, difficult to bring home to the present day mother, is that unselfish Love means a perfect control of all desires and a will to serve the Will of God in bringing forth the perfect. This standard needs to be established before conception. It must continue until the child is born, and even after that time, that the child's life may be regular in all ways. The inner moral control of the mother must be so exquisite that the child will recognize that love is the guiding light of the mother-life. I wonder if I can give adequate expression to the glorious possibilities and delights of this department. The mother can do much to control the desires which often lead to passion and sin, if only her love and courage and her inner moral force are awakened, thus blessing thousands of young lives.

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*Coffeyville, Kans.*—Sometime ago I asked help for my daughter-in-law, who was suffering from uremic poisoning. You may discontinue prayers, as everything has worked out well for her, and she certainly has been blessed. She became a mother last evening, suffering scarcely a pain. Her doctor had made preparations for convulsions, lacerations, and possibly a dead baby, but to his astonishment the affair went just the opposite to what he predicted. Mother and baby are doing fine. God bless you for your prayers for her. Inclosed please find love offering.—*Mrs. M. D.*

*Miltonville, Kans.*—To the dear ones whose help I have received, I want to say the Father has answered your prayers and mine. I had not slept for nearly three weeks for pain and soreness in my right side, which the doctor said was caused by obstruction of the gall bladder. The trouble left, and has not returned. A beautiful baby girl has come to us. My husband, baby and I were all stricken with the flu when she was two days old, and every one thought baby and I could not live, but I kept silently affirming that God was our health and would care for us, and we recovered much more quickly than most persons did.—*Mrs. J. D.*

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Home, in one form or another, is the great object of life.—*J. G. Holland.*

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The strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people.—*Mrs. Sigourney.*

## OUR PAGE OF BLESSINGS

*"Before thou eatest, pause and raise  
Thy thought to heaven in grateful praise."*

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### ABUNDANT SUPPLY

Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.—*John 6:11-14.*

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We thank thee, Father, for the Substance and Life which we receive of thy bounty.

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We thank thee, thou abundant Provider, for this, the symbol of thy unfailing Life and Substance, and for the evidence of thy gracious bounty and the Love that "never faileth." Amen.—*M. P.*

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Father, I thank thee for this food which I know is blest in the giving. Convert it to the best uses of my soul, mind and body, which are thine. Amen.—*D. S. A.*

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### HOUSE BLESSING

Peace be unto this house! God is its peacefulness! It is pervaded with Infinite Harmony. The one Life circulates uninterruptedly through every part and department of this house. Every thing is in its proper place, and Divine Order is manifesting throughout. The forces of the Infinite fill it from cellar to attic, and even the inanimate walls vibrate with perfection. All is well with your home. Harmony is omnipotent.

# SOCIETY OF SILENT UNITY

*Be still, and know  
that I am God.*

## INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

UNITY SCHOOL OF CHRISTIANITY,  
SILENT UNITY DEPARTMENT,  
Tenth and Tracy Avenue, Kansas City, Mo.

## CLASS THOUGHT

Held daily at 9 p. m.

July 20 to August 20, 1920

*Christ, the "image and likeness" of God, is  
made manifest in me, and I am  
every whit whole.*

## PROSPERITY THOUGHT

Held daily at 12 m.

July 20 to August 20, 1920

*Giving thanks for Spiritual Abundance fills  
my coffers to overflowing.*

## CLASS AND PROSPERITY THOUGHTS

*Christ, the "Image and Likeness" of God, is made manifest in me, and I am every whit whole.* In essence and in structure, man is a replica of his Maker. The Image and Likeness of God is God embodied in man. The Image and Likeness is an active principle, operating in the dual fields of invisibility and visibility. Its action in the invisible stirs Substance into form, giving what we call manifestation. The base of its visible operations is the mind; it becomes thought, shaped after the forms of its innate perfectness. At whatever stage of development man consciously links his mental operations to the perfectness that eternally exists and operates in God-Mind, the perfectness of God-Mind enters upon a redeeming process in him. This is putting on Christ, and Christ put on in the mind is borne by thought to the outer realms where manifestation is complete. The Spirit in man is always whole. When the thought and the body are made whole, man is every whit whole, and Christ is manifest.

*Giving thanks for Spiritual abundance fills my coffers to overflowing.* It is not what we strive for that is bound to us by unbreakable chains. The union that neither time nor appearance can dissolve is the union of appreciation. It is not what we cling to that enriches us; it is that in which we rejoice. The miser does not give thanks; his heart is closed around his gold. That man is rich whose soul joyously outwings in an expansive love and gratitude for the supply now manifest, whose heart rejoices in the sure faith that God is *the very presence* of that Substance which is the foundation of all forms. We open our lives toward God that he may fill us with his unsearchable riches, and we open our lives toward man that we may be channels of the spiritual abundance. The thankfulness that is a free-flowing current of confidence between us and the Father conducts his Substance into our mental coffers, and from them it is directed into our personal affairs.

# DREAMS AND THEIR INTERPRETATIONS

## THE INNER VISION

From Adam to Jesus, the great and wise lawgivers, prophets and seers of the Bible, received messages from God in visions and in dreams. This was the accepted means of communication from the spiritual to the material.

The Lord says in Hosea 12:10, "I have also spoken unto the prophets, and I have multiplied visions; and by the ministry of the prophets have I used similitudes."

Jehovah appeared to Solomon, the wisest man, in a dream, and said, "Ask what I shall give thee."

Daniel, the greatest of the prophets, had "understanding in all visions and dreams."

Joseph interpreted Pharaoh's dreams, and by so doing saved Egypt and adjoining countries from starvation.

In Proverbs we read, "Where there is no vision the people perish."

Jehovah, in Joel 2:28 says, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy. Your old men shall dream dreams, your young men shall see visions."

This prophecy of Joel is being literally fulfilled in this day. Never before in the history of the race have so many people caught sight of the inner kingdom and in the similitudes of the Lord been shown the way of wisdom and protection.

After the resurrection, Jesus appeared to Paul in a vision and changed the course of Paul's whole life. He appeared to Peter on the house top and made it plain to him in a dream that he must overcome his Jewish narrowness. He appeared to John and inspired the book of Revelation.

But not every dreamer can interpret the meaning of

his dreams. Pharaoh dreamed, but he had to call upon Joseph for the interpretation. Joseph had uncovered the secret of interpretation, which is given in Genesis 41:16. "The wisdom is not mine, but God will put an answer in my mouth for the welfare of Pharaoh." (Leeser Bible translation.)

Unity has developed a few spiritually quickened souls who are able to interpret visions, dreams and other messages from the inner kingdom, hence the installation of this department.

Although the interpretation of every dream and vision submitted to us requires the close study and clear discernment of developed workers, we make no charge for the service, but, like all Unity's ministry, it shall be on a love offering basis. We shall let the Spirit within each one determine the compensation. The Lord provides for us when we do his loving service and make the matter known to his people, hence this explanation.

Write out your dream or vision in condensed form, giving any incident or thought that had to do with it.

Address,

UNITY SCHOOL OF CHRISTIANITY,

Tenth and Tracy Ave., Kansas City, Mo.  
*Inner Vision Department.*

Your interpretation of my dream came at a time when I felt condemning thoughts strong upon me. I was denouncing myself and others. The effect of the interpretation was truly wonderful. It was love when I most felt the need of it. This was one of the greatest letters you have ever written; it conveyed the strongest power of good and contentment that has ever entered my thoughts. Be assured that this is true. It put me on my feet respecting my problem, and I shall keep the letter always. It must have been inspired, since it inspired me so. Nothing short of a great influence drags a man from atheism, and God's influence was surely at work for me. Indeed, I shall join you in prayer. The leaflets I can thank you for, but thanks fall short concerning the letter. I will continue to build in Love, with your help. The world needs the Truth which you teach.—C. B.

I dreamed that I stood near one of the most magnificent forests my eyes ever beheld. The trees were stately and tall, completely covered with foliage, the beauty of which I cannot describe. God's love filled the whole forest, and I consciously sensed the heavenly peace flowing out, filling my whole being with an ecstatic bliss.

The forest represents a rich and beautiful place in the subconscious mind. The wonderful love atmosphere is the result of your own loving, constructive, and persistent mind training. You have been seeking "the kingdom of God" with your whole heart, and all things are added unto you. Spiritual things are spiritually discerned, and those who have had some similar experience understand the joy of the overcomer.

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I dreamed that I had started on a journey at sunrise, walking alone. There was a scope of woods by the side of the road that almost hid the sun, and a diamond-shaped brightness that I saw near the sun. I felt a little afraid, passing the wooded place, so thought I would run and soon come into the open, where I could get a clear view of the wonderful brightness that shone like gold, really brighter than the sun. I stopped and gazed in wonder; it closed and opened a few times. Then I took my eyes off it for a moment; when I looked again, it was gone. I saw a bird soaring from that direction; it came straight to me, and lit on a limb close by. It was a beautiful bird, with blue wings and blue-gray breast. I put up my hand and talked to it in loving tones, and told it to light on my finger, which it did. Its head was always turned from me, facing the east, whence it came. I saw what seemed to be two bright jewels on each side, near the back of the wings. I was filled with great joy at such a wonderful, beautiful, but strange looking bird; but when I wanted to investigate those strange things which looked like eyes and looked like jewels, too, it circled round close over my head and flew southeast. Then appeared a little girl with beautiful golden hair. She seemed to be about twelve or thirteen years old; she was dressed in black and gray, and it seemed that I was of her age and size. I loved her so much that I put my arm around her, and we went on our journey together. She did not talk. I longed to hear her speak, but was afraid that if I talked to her she might leave me. While

we were returning from our journey, I decided I would ask her a few questions. We heard some music on the way, and I asked her if she could play; I also asked other questions. I noticed that when she was forced to reply, she seemed to weaken, drooping almost to the ground. All the time I kept my arm around her, and it grieved me when I realized that I was the cause of her almost leaving me; finally she said to me, "I speak in the mother tongue," and we did not talk any more. Soon we came to the place where she had first appeared; there she vanished.

In your dream, the dawn of a new day indicates that you are entering a new state of consciousness. The sun represents the true spiritual light. The diamond-shaped brightness is that which you have gained through listening to the voice of Spirit. The diamond is the hardest substance known; it represents life eternal in the body. The scope of woods means a rich place in consciousness, the result of past constructive thinking. Out of the diamond-shaped brightness emerged the beautiful blue bird, the token of happiness and freedom. Its head turned toward the east (east means the within), shows that your good must come from within your own soul. The blue bird was the forerunner of a still greater state of consciousness; the jewels on its wings symbolizing a further expression of precious gems of freedom.

This expression was typified by the little girl with golden hair, the next higher step in unfoldment. The age of twelve or thirteen, means that you have come to that place in spiritual ongoing where you are no longer a child; you are coming into maturity. You remember that Jesus taught the learned men in Jerusalem at the age of twelve. However, clothed in gray and black as the girl was, means that this Divine Feminine, the real woman in you, was still surrounded by thoughts of darkness. You tried to question her, which caused her to weaken. It is the intellect that questions. It is the Spirit that trusts. The questioning intellect always defeats its own end. Loving, spiritual trust always

strengthens. Your work now is to go into the silence and hold for a greater consciousness of trust and love. You need to see with the spiritual eye, which beholds everything as perfect. You need to feel the joy and life and goodness of Spirit. Then even the intellect will be redeemed. The little girl will be dressed in black and gray no longer, but will come forth arrayed in all the beautiful tints and colors of the King's daughter. You will be able to understand and talk in the mother tongue, that beautiful language of the redeemed soul.

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## EXTRACTS FROM LETTERS

*Silent Unity ministers to many people, giving much valuable instruction through correspondence. The following extracts are taken from some of the letters written by this department. There is a point in every paragraph which will be helpful to some one.*

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Acid conditions of mind and body, with their accompanying digestive disturbances, are due very largely to excessive intellectual activity, which exhausts vitality and deranges the bodily functions. To remedy this, cease working mentally, letting mind and body rest awhile. Cultivate the love nature, so that all the vital processes will be quickened. This is often all that needs to be done in order to realize perfect health in cases such as yours.

Meditate much on Love every day. Let your affirmations be Love affirmations. You have been trying to realize Truth intellectually; now realize it emotionally, that is, in the *feeling* side of your nature. Quit thinking about Truth, and go to loving Truth. Love God with all your heart, mind, soul, and strength. Love everybody and everything earnestly, vitally, so that you will feel loving all the time. This will rouse

the digestive functions and fully eliminate the trouble you mentioned.

Be sure to *practice* Love constantly. Just know that in reality each soul is a radiant love being, then love each one as such. You are radiant Love-Soul. Prove it by *being* Love to everybody, and everybody will prove it by being Love to you.

It is no use for you to seek for health in books, from teachers, or from exercises. It must come from the inexhaustible fountain of Love-Life within your own Divine Self. Let the living stream come forth and water mind and body, and your ills will disappear as if by magic. You can do this by meditation and by actual practice of Love and Life. It will not do to merely *think* about them. You must really *live*, and to live means to *love*, and to love means to be loving toward everybody and everything.

Learn the glory of forgiving love, and rejoice in *experiencing* it every day. Then you will soon bid good-by to acid mind and body, magnesia tablets and sleepless nights. Love rouses the life functions, thrills the mind, and fills the body with substance, energy, and vitality.

Love also dissolves all fear of so-called "chemicalization," that specter of pseudo-metaphysics. Take hold of God (Love); live, move, and have your being in Love, and you can laugh at all that has disturbed you in the past. Exercises won't hurt you, because you will not be afraid of them. Hospitals and doctors will not affect you, for you will have no use for either.

It is not necessary for you to come to Kansas City for help, unless you particularly desire to do so. God is your physician, and he is in you and about you always, hence you need not move from where you are in order to be healed.

Let go of personality by forgetting all but *God* and *other people*; think, speak and act the Truth of Being, always; meditate on Life and Love until consciousness

is filled with their activity; then express in the outer what you have found in the great Within; this is all you need to do to manifest your God-likeness.

That you may come quickly into this new consciousness which you are seeking, kindly unite with us earnestly, effortlessly in the following prayer (as directed in the booklet, "Instructions in Healing;" see especially pages three, four, and five):

"The forgiving Love of God in Christ Jesus relaxes and relieves all the destructive thoughts and fears of personality, and I am filled and thrilled with Love-Life in mind, body, and affairs."

\* \* \* \* \*

Please give direct Bible references on the reincarnation of Jesus. I have read articles in Unity, teaching that he lived as Abraham and as others.

Replying to your request to give direct Bible reference regarding the different incarnations of Jesus Christ, we will say that spiritual things must be discerned from a spiritual viewpoint. By a careful study of the Bible, you will find that from the beginning it was God's plan to bring forth the Christ through man,—the highest channel he has through which to express himself. The coming of the Messiah was foretold in the third chapter of Genesis when Jehovah said that the seed of the woman should bruise the serpent's head. This means that the perfect man should be brought forth through an immaculate conception.

To trace throughout the centuries the workings of the Divine Law in evolving the perfected man, Jesus Christ, would be a very intricate piece of spiritual work. But to those who are spending their days in spiritual prayer and meditation, it has been made clear that Jesus lived many lives, each time putting on more and more of the Christ, until he manifested the Divine Man. All mystics know that Jesus was the incarnation of David.

In answer to the question, "Why do some teachers keep the minds of their pupils in darkness?"

The fault is principally with the pupil, who should be looking to the Spirit of Truth within himself for understanding and guidance, instead of depending so much upon some person or teacher in the outer for advice. The teacher gives Truth as he understands Truth. The same Holy Spirit that is in the teacher is also in the pupil; therefore if the pupil is deceived or if he remains in darkness, it is because he is depending upon personality, or upon the Spirit in the other person, instead of knowing that his own indwelling Spirit of Truth is all-sufficient for him. The only real and lasting good ever attained, begins to manifest when the individual turns to the Lord of his own being and comes into conscious touch with the inspiration and power of the Spirit within him. No matter how good or perfect an outer teacher may be, one must not depend upon him personally for light, for there is but one Teacher and Guide,—the Holy Spirit. Paul said that if we have known Christ after the flesh, we must cease to know him any more in that outer, personal way. (See II Cor. 5:16.)

Read about Paul's conversion, given in Gal. 1: 11-19. He did not, as many do today, run at once to some great truth teacher who had studied long. He did very differently. He says, "Straightway I conferred not with flesh and blood: neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus." After three years of inspiration and training direct from the Spirit, he went to Jerusalem to see Peter.

If more persons would do as Paul did (seek inspiration and realization of Truth direct from the Holy Spirit), we should have more Pauls today and fewer disappointed individuals seeking to blame personal teachers for imparting to them error instead of Truth. Paul said that the gospel which he gave forth was not re-

ceived from man, but by direct revelation of Jesus Christ. To receive from Jesus Christ is the blessed privilege of every one of us in this present time. In taking advantage of this privilege we shall come to know God, and shall come quickly into the manifestation of every good. Wisdom and Love and Power and Truth will be unified within us, and we shall know of a surety, for we shall have experienced that God is our "All-Sufficiency in all things."

\* \* \* \* \*

I was reading a book a few days ago in which the writer attacked all those who believe in God as omnipresent. The writer says that there is no Scripture that justifies this belief.

The omnipresence of God and the proof of it in the Scriptures have such an abundance of testimony that we hardly know where to begin to cite Scriptural authority on this point. Many of the Old Testament writers had the understanding of God as Spirit, and the New Testament is so charged with it that one can hardly read a line without finding the proof that God is Spirit. Jesus made the statement to the woman at the well, "God is Spirit; and those worshipping him must worship in Spirit and Truth." (Em. Dia.)

In the first chapter of John, it is stated that God is the Word, and that the Word is life and light, and that through it all things are made. Paul says, "in him we live, and move, and have our being," that is, in God-Spirit. He also said, "One God and Father of all, who is over all, and through all, and in all." If the Spirit is God, and God is in us all, he must be omnipresent. The teaching that God is located in some place called heaven and that he sends forth his Spirit into his creation, is not logical, nor does it chord with the teaching of Jesus. He said that God dwelt in him; that "he that hath seen me hath seen the Father."

In Romans 8:11, it is written, "But if the Spirit of him that raised up Jesus from the dead dwelleth in you,

he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

Jesus emphasized the character of God as omnipresent when he said, "I am the light of the world; . . . Ye are the light of the world." This compares God as Spirit to light, and is a strong illustration of Omnipresence.

We have proofs on every hand also of the presence of a wonderful, intelligent, working Principle, immanent in all living things. It is the life of the universe, and it is found that what to our eyes seems void, is actually filled with omnipresent energy. So we can truly say God is omnipresent life.

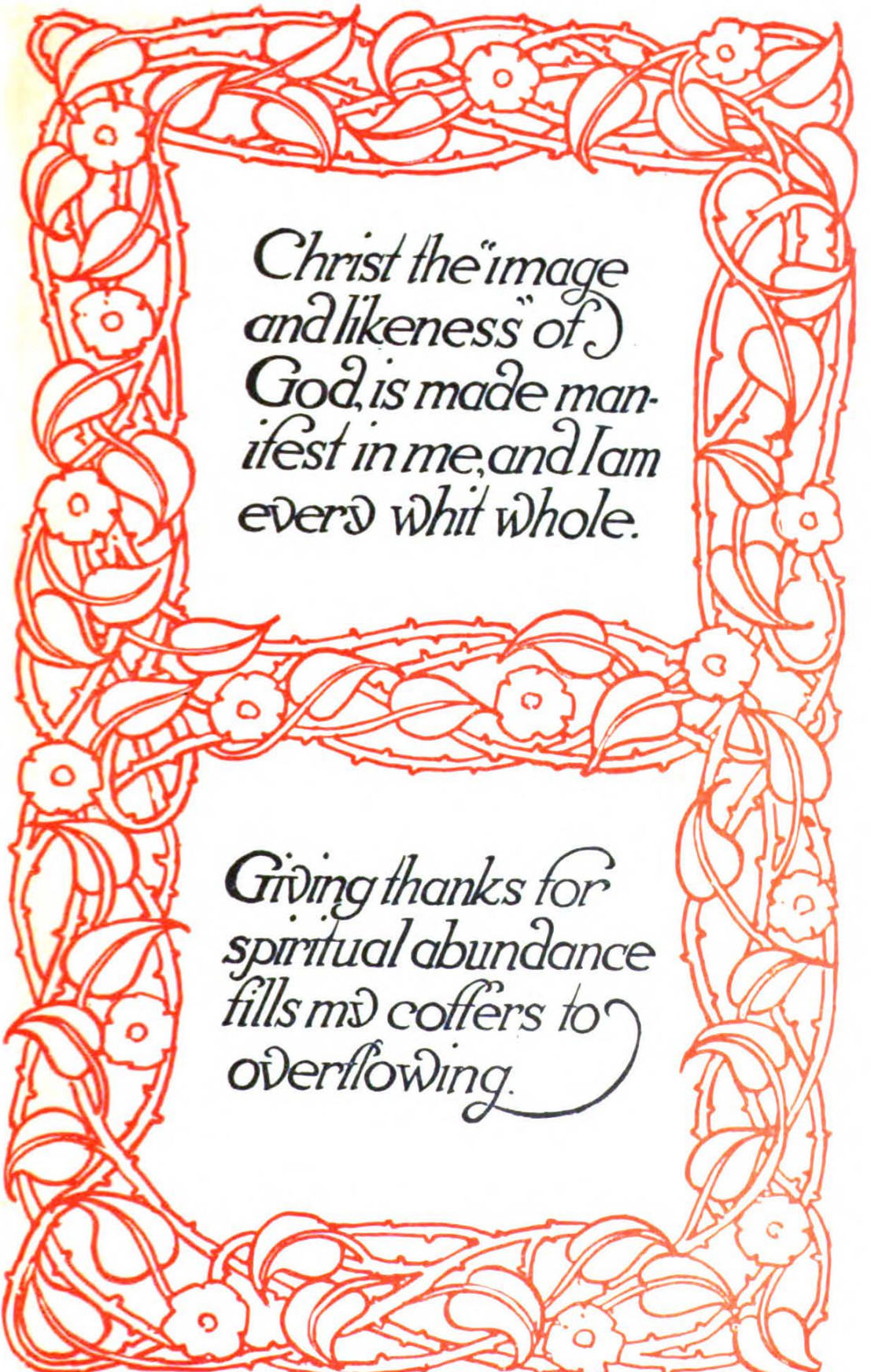
The Scriptures teach that God is Love. Love is certainly a spiritual principle. Failure to realize the presence of God is not proof that he is not present. We are told that "the light shineth in the darkness; and the darkness apprehended it not." Jesus said that the kingdom of God is within you; he also said "ye must be born anew." We cannot enter in or become aware of God's kingdom until we are born anew. Through the new birth we come out of darkness into light, and prove for ourselves that God is the spiritual principle within the universe and within man.

We might pile Scriptural quotations mountain high and thereby prove to any reasonable mind that God is omnipresent, but it would not convince one who lived in the thought of a personal God. The spirit of man must be quickened before he can realize God as Spirit.

"Be still, and know that I am God." *I Am* is everywhere present, consequently God is everywhere present. Jehovah told Moses that his name was *I Am*, and that he would be with him in *I Am* down in the darkness of Egypt.

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Understanding is a wellspring of life unto him that hath it.—*Proverbs* 16:22.



*Christ the "image  
and likeness" of  
God, is made man-  
ifest in me, and I am  
every whit whole.*

*Giving thanks for  
spiritual abundance  
fills my coffer to  
overflowing.*

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# SILENT UNITY HEALING

*"What Hath God Wrought!"*

## HEALTH

*Brooklyn, N. Y.*—I want to report to you that the wound in my husband's leg has healed entirely, and I am indeed thankful to you for your prayers.—*Mrs. J. C. R.*

*Detroit, Mich.*—I want to thank you for your prayers for Mr. P.'s health and business. He is free from the stomach or bowel disorder with which he had been troubled for years. Things came out prosperously in his business. We are both very grateful.—*Mrs. W. B. P.*

*Houston, Texas*—Sister telegraphed you to treat her baby. The child is healed, and we are very happy. He was threatened with pneumonia and had a high temperature; within a few hours he was quietly sleeping, and in less than twelve hours was healed. We are so thankful for what we have learned through Unity, and our prayer is that we may grow in the Truth.—*Mrs. M. M.*

*Jacksonville, Fla.*—I wrote to you for prayers for my brother, R. H., of Chicago, who lost the sight of one eye. I thank God and Unity that his sight has been restored.—*Mrs. R. L. L.*

*Indianapolis, Ind.*—Discontinue prayers for Mrs. D. and Miss D. T., as they are both entirely healed. Mrs. D. has been without pain for three weeks. She had leakage of the heart, asthma, dropsy, indigestion. Miss T. has been going about for two weeks. Her illness was rheumatism and neuralgia of the stomach. This report of healing I was instructed to send you, when I visited them last night.—*O. M. T.*

*Wilmington, Del.*—A few weeks ago I wrote for prayers that my eyes might be healed. I thank you for your help. You may discontinue, for the work has been done; my eyes are healed. I cannot show you how thankful I am to God for the help I have received.—*Mrs. B. S.*

*Glenfawn, Texas*—I asked prayers for my sister-in-law's little boy, for the removal of warts from the hands. I wish to say that your prayers have surely been answered. I am glad to report that the warts have all disappeared, thanks to our heavenly Father who doeth all good things for us.—*R. L. S.*

*Great Kills, N. Y.*—I cannot tell you how greatly you helped us during the winter. My brother, who is a

doctor, had influenza, and this was followed by a serious nervous breakdown. He became insane. My sister wrote to you, and she thinks he recovered on the very morning you received her letter. On that morning my brother woke up in a normal state of mind, and he has been entirely normal since. It seems almost a miracle.—*L. B. G.*

*Fort Worth, Texas*—About three weeks ago my husband telegraphed you to treat me for healing of lumbago. I rejoice to say that within two days all symptoms had left me. Many thanks for your help.—*E. F.*

*Lincoln, Neb.*—Several weeks ago I wired you in regard to prayers for Mrs. C.'s little daughter who was ill with so-called pneumonia, and in one hour from the time I wired improvement began. In two weeks she was completely restored to health. Mrs. C. has asked me to thank you many, many times.—*Mrs. M. O. P.*

*Sawtelle, Cal.*—I thank you for the splendid treatment you gave my husband. The cold on his lungs disappeared like magic; in a short time he was healed.—*Mrs. G. W. G.*

*Longmont, Colo.*—About a month ago I wrote to you for prayers for my granddaughter, S., who was sick with pneumonia, and I want to tell you she has entirely recovered. We thank you with all our hearts for your help. You may discontinue prayers for her.—*Mrs. E. B.*

*Spokane, Wash.*—I am writing to express my heartfelt thanks for your kindness in healing me of pneumonia. My mother wrote to you and my sister sent you a telegram. I wish to tell you that I surely felt the power of Almighty God coming over my body when you received these messages. I felt strong and rested; the fever left me at once, and I was out of bed one week later.—*P. H. G.*

*New York, N. Y.*—Blessed ministry! I report a complete healing and disappearance from view of the so-called epulis growth in the mouth. There are three doctors confounded by the power of the indwelling Christ. I recognize fully your stimulating coöperation. A fearful operation has been avoided. This is truly an extraordinary demonstration, quick, clean-cut, without any external help.—*W. D. J.*

*Spokane, Wash.*—In reply to your letter and prayers, I will tell you that the lump which was on my little girl's neck has gone and that she is as well as ever.—*Mrs. N. P.*

*Denton, Texas*—Thanks and praises to the Father and to you, my friends. My head is healed and I am feeling better than I have for years. Faith and prayers healed me of the worst spell of influenza I have ever known. I had

two abscesses in my head and one in the right ear. My condition was indeed alarming, as my stomach was involved and I could not eat.—*Mrs. W. B. D.*

*Portland, Ore.*—My husband had suffered for three months with pain almost unbearable. He could not sit down, and spent most of his time walking the floor. He had not worked for three months. I wired you for help for him, whose case all kinds of doctors, including practitioners in Portland, had worked on with no relief. Twenty-four hours after I sent the wire he was quietly sleeping; he went back to work this morning with no pain at all, and in better general health than he has enjoyed for years.—*Mrs. G.*

*Kansas City, Mo.*—I asked for prayers to heal me of whooping cough. I thank God that through your prayers I am healed.—*E. J.*

*Kansas City, Mo.*—I have been healed of rheumatism through your help. I thank the Lord.—*C. J.*

*Oatman, Ariz.*—The 19th of last June, I was preparing a mill run of gold for shipment, when the mold, in which the ingot was being poured, slipped off the furnace into a pit of cold water beneath. Refiners burning the dross and lesser metals from the gold work at terrific temperatures, in this instance about 2,200 Fahrenheit. Upon this hot mass striking the water, there was an explosive flash, and a roar heard over the camp. A cloud of dust rose into the air several hundred feet. This explosion took place within less than a yard from my feet. The flame, gasses, scalding water, and hot metals burned me from the crown of my head to my knees. The flying fragments of the heavy mold fractured my skull, and my eyes were filled with the hot slag. I was sent to Los Angeles for treatment, and that meant a twenty-seven mile ride in an auto across the desert, then a twenty-hour rail journey over the hottest desert in the hottest month before I could get material relief. Although struck hard enough by iron fragments to fracture my skull, I remained on my feet, less concerned about it than the bystanders. I *knew* I was all right. My wife, my friends, appealed to Unity, and to the help received there we attribute the remarkable peace of mind, freedom from fear and worry, and absence of pain that I experienced all through. One little incident in particular pleased my wife and me. One of the head ward nurses said, "You folks are Scientists, are you not?" "What makes you think so?" I asked. "I can tell by the way you meet this," was the reply. The following may seem insincere to those who

have never had similar experiences, but to me it is the very reality of life. Never before have I felt strength and power more than during the time when I was standing on the Great Divide. I know that there will be many that by the light of their understanding will read between the lines and know that one more has found peace, true happiness and a glimpse of the Light that shines for us all when we open our eyes to see it. My gratitude to Truth is inexpressible. I am this day resuming my studies with the desire to perfect myself in expression that I may give witness in an intelligible manner to my fellow man. Faith, hope, and love, unto all.—*W. O. T.*

*Hampton, Va.*—About two months ago, I wrote to you for prayers for cure of a bronchial cough which had annoyed my husband for weeks. Within a very few days the cough disappeared, and he has been in excellent health ever since. At the same time I asked that you treat me for a belief in appendicitis and gallstones. For over two weeks now I have been entirely free from all symptoms, and I have been able to do the hardest kind of work perfectly free from pain. I have never failed to receive help when I asked your prayers.—*Mrs. R. K. D.*

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## PROSPERITY

*Chicago, Ill.*—I am writing to thank you for prosperity prayers in my behalf. The results have been satisfactory, for I have had more work and a better income.—*Mrs. E. L.*

*Norristown, Pa.*—I am very grateful to you for your very comforting letter; also for the Prosperity Bank which I received. The good Father has blessed it to me, for the same day it came to hand I received an increase of salary. "Praise God from whom all blessings flow." My sister for whom I asked your prayers, has received a very good situation and she is happy.—*Miss W. B.*

*Durham, N. C.*—Several weeks ago, I wrote to you for prayers and for a Prosperity Bank that I might be able to meet some obligations coming due. The ten weeks of prayer which you are giving me are not quite up, but my heart is so filled with gratitude to you and praise to our Father, that out of the fullness of my heart I must write you now. I have been able to meet the obligations and I have a little surplus money left; and yet that is not my greatest gain from this treatment. What I consider greater than that, is

the fact that my whole being seems to be opening up to receive the light which your wonderful literature is guiding me into. I am more contented and more prosperous than I have ever been before.—*Mrs. A. S. H.*

*Santa Paula, Cal.*—I wrote you for prayers to help us secure a house, as residence buildings were scarce. We have found a beautiful house to live in and a fine position as well, on a ranch,—all just what we wanted. We are very happy, and we thank our heavenly Father for his goodness to us.—*F. M.*

*Danvers, Mass.*—A few weeks ago I wrote to you asking your help in selling our house and in buying another near Boston. The demonstration has materialized, and I give thanks for your assistance.—*H. C. J.*

*Tucson, Ariz.*—Our prayers have been answered. My husband was shown a new opening here in Tucson, in an entirely new field of work. I know it was our loving Father who led him. Not only have your prayers helped us in securing a business which we know will be prosperous, but better still, my husband is also becoming interested in Truth. I know that I have been guided in many ways.—*Mrs. A. S.*

*Minneapolis, Minn.*—The house problem which seemed like a huge mountain before us, slowly dissolved, and instead of selling the place the owner rented it to us, increasing the rent \$10 a month. My husband was feeling that he had to make a business change in order to have more money, and he received a letter from the man for whom he works telling him that he was giving him a raise of almost half again as much as he was making. I wept tears of joy, saying to my husband and his brother, "It is God's hand. He has brought it all to pass through Unity." I promised right then to be more trustful and faithful and more true to God because he loves us so.—*Mrs. W. E. R.*

*Providence, R. I.*—I want to thank you for the splendid inspiration and prayer you sent me in your last letter. It was, "All the walls of limited finance are now broken down and God's marvelous abundance now flows to you from everywhere." Spiritual consciousness is opening up in me, and I now see God everywhere and in everything. My living is more prosperous than ever before; my husband has had three increases in wages this year. I am now living in the eternal present, and I know that God is blessing me and my family.—*Mrs. F. D.*

*New York, N. Y.*—I wrote to you a few weeks ago that I was losing my position and asked your help; God's

love has been demonstrated wonderfully. While I was still employed at the old place, I found a better position, and on June 1 my salary is to be raised another \$5. I thank God, and I thank you for your help.—*E. M.*

*St. Paul, Minn.*—I am writing this in grateful appreciation of your prayers, to let you know that my stick pin has been found. I sold a person some bric-a-brac, and the stick pin got wrapped in by mistake. I received it by mail this morning. My faith is made stronger by this answer to prayer.—*M. R.*

*Brooklyn, N. Y.*—Let me thank you sincerely for your very kind and earnest prayers for my friend, N. M., and myself. It is with deepest gratitude to our heavenly Father that I report that we have passed our examination with very high per cents, and have been placed on the list for promotion.—*A. L.*

*Pomona, Cal.*—Surely God does hear and answer prayer. I wrote you, asking for your assistance in selling a relinquishment before it expired May 11. Three days before time allowed me for proving up on the land, I received a telephone message saying that it was sold. My heart is filled with gratitude and love for all these blessings.—*Mrs. F. R. L.*

*Rochester, N. Y.*—A word about the Prosperity Bank. Never before did I sense God's bounty as I did while filling it. It seemed money just poured in to us. Checks came from unexpected places and many other good things came also. We are very happy, realizing more and more that we are God's children and that he takes care of us.—*L. E. Y.*

*Dayton, Ohio*—I have certainly been in the channel of prosperity ever since using the Prosperity Bank. We sold the property, at the terms which we asked. Let me tell you the attitude I took. I visioned the one Mind which sees all that is going on,—which understands when an idea is needed to form a new combination; I held that God action taking place produces the necessary idea, and the combination is thus formed. I knew that some one wanted that house for a home or for some other good purpose, and that the one Mind was arranging events and circumstances for such occupancy. The people who wanted the place so much two years ago, but who at that time could not pay our price, are the purchasers. Early in the year I secured a position which is just along the lines that I wanted. My

salary has been increased twice without any asking on my part.—*Miss J. B. G.*

*Oklahoma City, Okla.*—It is with great thanksgiving that I write that our prayers to regain my lost purse have been answered. It was returned with everything in it, even to the offering which I told the finder to take as a little token of my appreciation of her kindness. I sincerely thank you for your aid in its recovery; also in helping us to enjoy better health. I am able to eat without suffering from some of the foods I feared.—*Mrs. P. B. S.*

*Oconto Falls, Wis.*—I thank you for your prayers. My husband's wages have been raised. My health is improved. My heart is filled with love and gratitude to God and to Unity.—*Mrs. G. L.*

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## HELPED BY UNITY LITERATURE

*Columbus, Ohio*—This is the third Bank I have filled, and I know that all the magazines sent out have been a great blessing to those who have received them. I have been studying Unity literature for about one and one-half years, and am now taking the Correspondence Course. I have changed from a state of utter despondency to one of wonderful happiness, and my personal affairs have changed accordingly. I have not time to go into detail, but I know from actual experience that all things *do* work for good to those who love the Lord.—*C. H.*

*Oakland, Cal.*—I have been taking Unity for a year now, and I am delighted with it. It certainly has done us a great deal of good, and we cannot live without it and its wonderful work.—*Mrs. L. T. B.*

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## MISCELLANEOUS

*Globe, Ariz.*—You would not know our home as the same place that it was two months ago, when I wrote to you for prayers. God's Spirit has manifested order and peace in my life, where there seemed to be nothing but a whirlpool. The intense fear for my children has disappeared; we are all happy, well, and harmonious.—*Mrs. S. E. L.*

*Idaho Springs, Colo.*—I am daily growing in all good things, for which I thank the Father. I can feel a new power working in me and through me, which I cannot describe. Habits of years are disappearing and new ones are forming; I am cultivating gifts which I never knew I possessed. The peace and love of God are manifesting, bring-

ing a happiness to me which I did not know existed. A new man has been created through the power of the Word.—*R. H.*

*Springfield, Mo.*—I feel that I have come into a great realization of joy, confidence, love and prosperity. You may discontinue prayers for me. I have secured the position I wanted, and perfect harmony is now manifested in my affairs. My heart is overflowing with joy and gratitude for the wonderful demonstration.—*M. S.*

*Vale, Oregon*—God does fulfill his Word to those who ask in faith. About two weeks ago I asked you to pray for rain. Our country was parching, and the stock was suffering. I asked that it might be a warm rain, so that the grass would grow. Just one week ago tonight it commenced to rain, out of an almost cloudless sky. It rained all night, a warm, soaking rain. The people are still talking about the wonder of it, but I am giving thanks to God, for I know that the rain was sent in answer to prayer.—*I. McK.*

*Sedalia, Mo.*—Sometime ago I wrote to you, asking your aid in finding my boy who was lost. You may discontinue treatments; he has returned safe and well, for which I thank God and you.—*L. M. W.*

*Detroit, Mich.*—Through Unity literature I have been healed of stomach trouble. Seven doctors treated me, and at last gave me up; but I never gave up. I felt that there was something better in store for me in the future. I know that God's words are true,—“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”—*M. H.*

*Antlers, Okla.*—Since studying Unity I have been healed completely of a severe kidney trouble. I praise the Lord.—*Mrs. A. J. A.*

*Wapakoneta, Ohio*—I want to thank you for the spiritual aid you have given me. It has made me a different girl. I feel that everything can be accomplished because of the presence of the Infinite One.—*Miss G. V.*

*Gardner, Mass.*—If I could condense all the testimonials I read and put them into beautiful language, I could not begin to express to you what has come to me. I am going to tell it by my living.—*G. H. W.*

*Wamego, Kansas*—I wish you to know that I have been practicing the teachings of Unity; I cannot begin to tell you the blessings I have received. I do so enjoy Weekly Unity, and in each issue it seems that some particular article just fills my particular need.—*Mrs. E. S.*



## THE INTERNATIONAL NEW THOUGHT ALLIANCE

Consists of group and individual members throughout many lands. It is incorporated under the Federal Laws in the District of Columbia, U. S. A. Its group members are centers, associations, churches, and study classes, or federations of such under the name of Unity, New Thought, Divine Science, Homes of Truth, New Civilization, Practical Christianity, etc. These and its individual members are scattered throughout the United States, Canada, Mexico, South America, West Indies, Hawaii, Great Britain, Australia, New Zealand, South Africa, Holland, France, Italy and other countries. It is not a sect, but admits to its ranks members of all churches, or of none, seeking to advance the teaching of Truth under whatever name. It believes that "the Father in us doeth the works," and that living in accordance with his law means health, plenty and happiness—in a word, heaven here and now.

The June issue of the New Thought Bulletin says:

We are in a new age and it is generally recognized that old conditions must either be remodeled to be in line with present-day thought and present-day needs, or must in some instances be cast aside and new methods formulated. The influence the New Thought and kindred movements have exerted in revolutionizing the world's psychology cannot be overestimated. Everywhere one hears the world's leading thinkers talking New Thought philosophy, although perhaps unconscious of the origin of their ideas. That this philosophy will be a most potent factor in re-shaping the world conditions in this new time is becoming increasingly apparent. It is for the New Thought Alliance and the New Thought movement generally definitely to direct the

thought of the world in this formative period and to make sure that the new civilization is closer to the Divine Ideal than was the old.

Among the International New Thought Alliance news notes is the following:

All District Presidents who have not yet held their Conventions are urged to do so some time between now and the Kansas City Congress in September, wherever it is at all practicable. And it is hoped that each Field Secretary will have to his credit at least one Conference. Just as a suggestion—at these meetings let the centers interested try for a Life Membership by obtaining 100 members for the International Alliance. You know we have a rule that any one center turning in 100 active memberships will be given a Life Membership Certificate. If this is brought forward at the meetings it will greatly assist in spreading the Truth by placing a larger number of persons in touch with Headquarters and it will help the Alliance by adding to its membership. For membership, apply to National Headquarters.

The Seventh Annual Congress of the International New Thought Alliance, will be held in Kansas City, Missouri, September 19–26.

## THE MINISTRY OF THE HOLY MOTHER

EMMA CURTIS HOPKINS

We know that the most tender, loyal love expressed in this sphere of action is that of the mother. Spirit has a two-fold aspect,—the Father or Wisdom quality, and the Mother or Love attribute.

Some of us can make the approaches to God more easily through a recognition of the loving, hovering, feminine essence of Divine Mind. For such, this booklet is a guiding star. Idealistic souls who delight in poetic phraseology find it a little bit of writing after their own hearts. Just 15 cents.

## THREE WEEKS' NOTICE NECESSARY FOR CHANGE OF ADDRESS

Please let us know of contemplated change of address immediately. Some of our subscribers may not know that magazines travel by freight. Therefore a three weeks' notice will insure uninterrupted delivery of publications. Allow this much time if you do not wish to miss any copies.

## MIDSUMMER SCHOOL

The second year of the Unity School of Intensive Training opens Sunday, July 18, 1920. The session continues two weeks, closing Saturday, July 31.

The names of the teachers with their respective subjects follow:

*Lessons in the Science of Being*, covers the work to be given by Charles Fillmore.

*Bible Interpretation* will be the theme of Jennie H. Croft's course.

*Spiritual Housekeeping*. Instructions by Louise C. Newman.

*The Practical Application of Truth*, presented in six lessons, by W. I. Hoschouer.

*Fundamental Principles of Absolute Truth*, is the theme of the six lessons to be given by W. K. Miller.

*Correspondence Course*, as interpreted by Mary C. O'Neill.

*Healing Principle and Practice*, will be taught by Ida M. Palmer.

*The Silence*; an exposition by E. V. Ingraham.

Come tarry with us a while and become physically, mentally and spiritually refreshed.

## FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in August Unity Magazine:

### CLASS THOUGHT

Held daily at 9 p. m.

August 20 to September 20, 1920

*In the name of Jesus Christ, I am made whole and I give thanks in prayer and praise.*

### PROSPERITY THOUGHT

Held daily at 12 m.

August 20 to September 20, 1920

*I am restored to the riches of the Father's house, and all things are added unto me.*

## PUBLISHERS' NOTES

Many thousands of mothers are saying to themselves, with brows furrowed and lips compressed, "How am I going to live through the summer with the children out of school and under my feet?" The solution lies in providing occupation and amusement for the young mind and body. Useful chores, diverting games and joyous play are good and wholesome for physical development and pleasant pastime. But the mind and soul must also have their share of attention.

You can furnish no greater stimulus to good thinking and conduct for the child than to give him the companionship of good books. They make an indelible impression on the plastic mind, giving ideals of life which can never be effaced.

There are people associated with the work at Unity who have the interests and development of children much at heart—so much so, in fact, that they have taken time from their otherwise busy lives to write books purposely for children. If you desire to have your children pass a part of their time this summer profitably and pleasantly, get them some of our charming stories to read. You will then have the assurance that you have done your part for the present; and later, when you see the little ones blossom into ideal manhood and womanhood, you will have the glorious satisfaction of knowing that you bent the twig in the right direction when they were children.

For names and prices of children's books, look at the list on page 85. Those titles marked with a star are Unity books for children.

You'll be interested in the following clipping from a western paper:

"Another one of the Unity publications is a little volume by H. Emilie Cady, entitled, 'Lessons in Truth,' which is to be used in connection with the text book 'Christian Healing.' Perhaps one of the most helpful of these lessons to the student will be lesson six, consisting of definitions of terms used in modern metaphysics.

"As Miss Cady well says, 'In the metaphysical literature of today a good many terms are used which are very confusing to those who have not taken a consecutive course of lessons on the subject.'

"Among the terms defined are 'thought transference,' 'chemicalization,' 'personality,' 'individuality.'

"A paragraph in this lesson concerning the writer's bondage to the strong compelling personality of another person, will read like a bit of unconscious autobiography to many who come upon it, and if still in the bonds, they will welcome the instruction that will enable them to become free from all such mental or spiritual domination.

"Miss Cady's style is simple, convincing and friendly. Who can estimate the value of a friendly style, one that goes along with you, in simple, gentle presentation of truth, rather than one which by forcible means tries to drag your errors up by the roots?

"No wonder Miss Cady has helped thousands of earnest simple souls seeking to know the way."

See page 85 for description and prices.

You may be interested in what Dr. Frank Crane has to say on "Faith." Then read the following:

"Faith is perfectly practical.

"When we read of a faith that removed mountains, an orientalism meaning the performance of the seemingly impossible, that healed the sick and raised the dead—we understand what? Simply that men early in the history of the race discovered that they, by using forces above themselves, and incomprehensible by themselves, could accomplish the impossible. The universe is full of forces that we understand not one whit. We cannot tell what they are nor why. But we can use them. And that's what faith is—using what we do not understand.

"Nobody knows what electricity is, yet we can turn it on and off; nor gravitation, yet its pull is our standard of measure.

"Now the use of, reliance upon, and confidence in a power we do not understand is the gist of faith.

"The great spiritual leaders have done in the realm of spirit what the great inventors have done in the field of natural laws."

Unity publishes a booklet entitled "Faith That Removes Mountains," a description of which we present for your consideration on page 88.

The conditions of the hour require a sublime faith in the Divine Power that makes for Prosperity as well as for Righteousness.

As many of the Unity subscribers know, we publish a set of four booklets, known as the "Prosperity Series."

Three different authors, of long and extended experience in

demonstrating the one-way-only law of supply, have presented to us the golden keys to Prosperity in these little booklets.

Please give the titles a moment's consideration: "Prosperity and Success," by Sophia Van Marter; "Giving and Receiving," by Charles Fillmore; "Wealth and Wisdom," by Jennie H. Croft; "The Invisible Resource," by Charles Fillmore.

Secure these aids to Prosperity realization. Thus will you learn that there is One who never fails,—One who knows better than you possibly can, how to provide for you munificently in ways which the farthest reaches of your imagination cannot conceive. Each booklet, 20 cents; all four booklets, 75 cents.

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Just because the good old summer time is upon us is no reason why we should slump spiritually. Are we all keeping up to concert pitch in our meditations and periods of silence? Are we remembering our friends,—those who, perhaps, have not had our opportunities to become familiar with Truth teachings? Are we sending them booklets and subscriptions? Are we using these aids which Unity literature so wonderfully provides to stimulate our own spiritual progress?

There comes a time and a place in unfoldment when books and teachers are no longer a necessity. But have you reached that plane of consciousness where you can function constantly to the highest of your ideals without helps? Even our most consecrated workers at Unity occasionally resort to the stimulus offered by a magazine article, book or booklet.

Examine the list on page 85 and order as the Spirit moves you to. At this end of the line, we are always ready to serve in His Name.

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"I thank you for the suggestion 'To All Members of the Unity Family,' in Weekly Unity of May 8. Since I have been a member of this glorious family for nearly twenty years, I am, as an anniversary remembrance, doubling the price on my magazine, to help meet the increase in cost. I will also double my subscription to the Weekly, by sending another dollar to add to the one which I sent some days ago. The principles set forth in your literature are the highest; and the innate spirit of justice prompts me to send enough to help keep the work going without compulsion or demand.

"I feel, yes, know, that the whole Unity family will respond to this suggestion. A long pull, a strong pull, and a pull all together, will bring our highest ideals to pass when we all pull for the purpose of furthering this great work,—that it may go on to bless and heal the multitude." The outpouring of a gracious heart.

A Prosperity Bank testimonial: "I have begun to realize the truthfulness of the statement, 'Divine Love will supply all our need.' I am now enjoying the opulence of Spirit; and this is only the beginning of success, because I know that the storehouse of substance in Infinite Principle is ever full to overflowing, and eternally inexhaustible. I am grateful to you for your scientific prayers, which contribute to my growing prosperity and happiness; and I thank God for the evolution of Truth, which indeed frees us from all sense of limitation, and from various inharmonies in the world of matter.

One of our generous readers sends for a list of booklets, and totals the column with the words "*Your Price*," placed before the sum due. Underneath she places an increased amount, preceded by the words "*My Price*."

Then she follows up with this statement: "They are worth more than the amount which I am sending if they are anything like the rest of your literature that I have had."

In one delicate way and another, our beloved readers are coöperating to assist us in putting out the literature at nominal prices, notwithstanding the soaring costs of the hour.

"I am certainly glad to note that Unity is now using the International Sunday School lessons, as it is a great help. I am called on almost every Sunday morning at our Union church to take charge of a class, the regular teacher being absent; and I find that the ideas in the Unity lessons, added to the fine teachings in the regular helps, make a combination that allows more latitude in the making of comparisons that are of benefit to both class and teacher." So writes a newspaper man.

Read what Unity Magazine and "Lessons in Truth" have done for this friend: "In just a year I have changed from a ne'er-do-well, libertine and drunkard to a respected man, successful in health, prosperity, and love, far beyond all expectations. But greatest of all is my spiritual understanding which God has given me through 'Lessons in Truth' and Unity."

Wee Wisdom's Way, that matchless book for children, may now be obtained in good strong paper binding for 75 cents.

## THE SILENT SEVENTY

*The Lord appointed seventy others.*—Luke 10:1

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no set rules and no obligations. Write the Secretary for Bulletin No. 7. Each month we will publish testimonials from members; this month we give the following:

*Orrvale, Victoria, Australia*—Again I have to thank you for parcel of tracts, etc. I was glad to be able to hand a large number of them to a friend who visits a large hospital in the next town. She distributes them among the patients, also among shop assistants, many of whom she finds interested readers. I have sent one of Emilie Cady's booklets, "All Sufficiency in All Things," to be done in Braille for the Blind Library, and I intend sending them other Unity tracts. I have also sent the tracts to a clergyman who has been appointed to a large mission charge in Melbourne. I never miss an opportunity of circulating the literature you send me. It is truly the silent bearer of glad tidings and great joy. I should like to see it spread over the whole world.—*Mrs. A. S. M., S-70 No. NN-34.*

*Prairie Du Sac, Wis.*—I am indeed thankful for Unity literature. I was brought up in a Christian home and in the church, but I learned through Unity teachings how to use the Bible for practical needs. The study and preparation of the lessons, as given in Unity Correspondence School, are priceless to me, and my understanding has been quickened by the Spirit of Truth. The Good Words Club has been of unspeakable good in my life, and in being permitted to be among its members I feel that it is easier to refrain from criticism. As a Silent Seventy member, I find much joy in giving Unity literature to those who hunger for the Truth as Jesus taught it; much of their literature has passed through my hands, and it is my mission to be about the Father's business.—*Mrs. M. A. S., S-70 No. AD12.*

## IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of August to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

## WEE WISDOM'S WAY

MYRTLE FILLMORE

### *Read the Following Synopsis*

Aunt Joy, the children's favorite aunt, has come to make them a visit. She is a sweet, beautiful woman; and as she has for some years studied God's wonderful ways, she naturally sows the seeds of wisdom, love, and healing in her brother's family. And fertile soil she finds it, for Papa has the old fashioned ideas about God and power, Mamma is always sick, Ned is lame, Baby Grace is afraid of the dark, and Trixie is the only one left to tell the story. Little Grace, with her innocent mind, takes in Aunt Joy's simple lessons, and often embarrasses and puzzles Papa and the minister with her open, childish questions, and also with her knowledge of the Truth. As the Bible says, "Out of the mouth of babes and sucklings thou hast perfected praise."

When Grace has a bad dream, and gets afraid in the dark, Aunt Joy comes in to comfort her. After some petting and some simple explanations, Aunt Joy asks Grace if she may put her down and sit beside her very quietly in the dark. Grace consents; and when she learns that her aunt's presence takes away all fears, although Grace cannot see, feel, or hear her, she gets the lesson of the dark—that God is there, even if He can't be seen, and that there are no "bugaboos" except in her imagination.

Aunt Joy one day gives a lesson on the seed, and shows the children that seeds sown in the ground are like thoughts planted in the mind. She gives them some true words which they can use to open their little minds to the Father within. After keeping these thoughts faithfully at work in their minds for a week, the children make over some so-called bad neighbor children.

Ned, who is lame, has by this time come to think of God as an ever-present help, so he makes up his mind to go "to the Father with a son's claim."

With the lovely faith of childhood, these little people pray as if they have already received, thanking the Father for Ned's healing; and lo, in a few days, Ned comes walking along without his crutches.

Papa pays Dr. Grave a thousand dollars a year to keep Mamma here suffering, when he really believes that only by dying and going to God, can she ever be well and happy. Under Aunt Joy's teaching, this little family learns that "He that believeth on me, the works that I do shall he do also." Keeping this thought in mind, they finally experience the joy of seeing Mamma get up from a bed of pain, a wonder of lovely womanhood.

Little tots make the older people read over and over again to them their favorite chapters in *Wee Wisdom's Way*. Older children who can read this book for themselves, delight in the charming story, and in the knowledge gained from it, which helps them in their games and studies.

Special edition de luxe, bound in silk cloth, and beautifully illustrated, price \$1.50; paper cover, 75 cents.

## TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. May Carman, R. F. D. 1, Sidney, Iowa.

Artemas Higgs, 920 S. Clinton St., Fort Wayne, Ind.

Dr. E. M. Rhinehart, 1020 9th St., Modesta, Cal.

Mrs. Herbert A. Wilcox, 336 S. Santa Fe, Salina, Kans.

H. P. Crandell, 307 N. Second St., Missoula, Mont.

# WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, corner Grand and Alameda Ave.  
*Fresno*—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.  
*Los Angeles*—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third St.; Ethel R. Egy, 828 Francisco St.  
*Long Beach*—Metaphysical Studio, 53 Cedar Ave.  
*Palo Alto*—N. T. Truth Center, 451 Channing Way.  
*Sacramento*—Home of Truth, 1415 L St.  
*San Diego*—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.  
*San Francisco*—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.; Mrs. Jessie J. Knox, Unity Center, 611 Oak St.  
*Santa Barbara*—Metaphysical Fellowship Reading Room, 1336 Garden St.  
*San Jose*—Christian Assembly, 144 North 5th St.  
*Stockton*—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.  
*Colo., Denver*—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 1340 Pennsylvania Ave.  
*Pueblo*—Lydia Keeling, 108 West 10th St.  
*D. C., Washington*—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1869 Wyoming Ave., Apt. 200; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.  
*Florida, Miami*—Andrew J. Hornung, 65 Ft. Dallas Park.  
*Ill., Chicago*—Unity Society, 104 Auditorium Bldg.  
*E. St. Louis*—Mrs. Ida M. Keller, 605A Missouri Ave.  
*Ind., Indianapolis*—Unity Truth Center, 1114 Odd Fellow Bldg.  
*Wabash*—Mrs. Alice M. Depuy, 75 W. Maple St.  
*Iowa, Oskaloosa*—Mrs. Kate Caldwell, 714 E. High St.  
*Kans., Topeka*—Unity School, 119 E. 10th Ave.  
*Ky., Louisville*—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.  
*La., New Orleans*—Truth Center, 613 Common St.  
*Mass., Boston*—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.; Home of Truth, 111 Newbury St.  
*Springfield*—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.  
*Worcester*—New Thought Reading Room, 216 Day Bldg., 306 Main St.  
*Md., Baltimore*—Mrs. Robert Burton, 1021 Cathedral St.  
*Mexico, Mexico City*—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.  
*Mich., Detroit*—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.

- Grand Rapids*—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.
- Kalamazoo*—School of Christianity, 211 W. Dutton St.
- Minn., St. Paul*—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.
- Minneapolis*—Society of Applied Christianity, 711 W. Lake St.; Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.
- Mo., St. Louis*—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.
- Kansas City*—Emery, Bird Thayer Co., 11th and Walnut.
- Neb., Lincoln*—Unity Society, 13 N St., Room 502 Fraternity Bldg.
- Omaha*—Metaphysical Library, 302 Patterson Block.
- N. J., Newark*—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
- East Orange*—Lucetta A. Robinson, 33 S. 20th St.
- N. Y., New York*—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.
- Buffalo*—Buffalo New Thought Society, 43 W. Tupper St.
- Ohio, Cincinnati*—New Thought Temple Library, 1216 Mercantile Library Bldg.
- Columbus*—Unity Center, 208 Clinton Bldg.
- Cleveland*—Unity Center, 1247 E. 29th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
- Dayton*—Dayton New Thought Temple, 30 Davis Bldg.
- Okla., Oklahoma City*—First Divine Science Church, 727 N. Robinson St.
- Tulsa*—R. L. Benedict, 209 S. Phoenix Ave.
- Ore., Portland*—The Metaphysical Circulating Library, 27 Ainsworth Bldg.; The Realization League, 727 and 728 Corbett Bldg.
- Pa., Philadelphia*—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
- Germantown*—Germantown New Thought Library, 6223 Baynton St.
- Pittsburg*—Ministry of Truth, 610 Arch St.
- R. I., Providence*—New Thought Center, 72 Weybosset St., Room 37.
- Tenn., Nashville*—New Thought Temple Society, Commercial Club Bldg., Room 307.
- Texas, Dallas*—Mrs. E. C. Friend, 311 N. Marlborough.
- El Paso*—May O. Stevens, 209 Mills Bldg.
- Utah, Salt Lake City*—Mrs. A. K. Myers, 639 S. 2d St. E.
- Wash., Seattle*—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.; C. F. Lewis, 622 Pike St.
- Spokane*—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
- Australia, Melbourne*—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
- Western Australia, Perth*—Albert and Sons, 180 Murray St.
- Sydney, New South Wales*—Truth Center, Coles' Arcade, 346 George Street.
- Mt. Victoria, New South Wales*—The Truth Center, Sister Veni Cooper-Mathieson.
- Canada, Toronto*—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.
- Victoria, B. C.*—Unity Study Class, 600 Campbell Bldg.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 146 Kensington High S. London, W.; The Higher Thought Center, 39 Maddox St., W1.  
*St. Helens, Lancashire*—Helen Rhodes-Wallace, 32 Acland Rd.

## A COMPLETE LIST OF UNITY BOOKS

Bible, American Revised.....	\$3.50
Christian Healing.....	75¢; \$1.50; \$1.50; \$3.00
Study Helps and Questions for Christian Healing.....	35¢
Lessons in Truth.....	50¢; \$1.00; \$1.50; \$3.00
Metaphysical Bible Dictionary.....	50¢
Metaphysics of Raw Food.....	\$1.00
Miscellaneous Writings.....	paper 50¢; cloth \$1.00
Question Helps for Lessons in Truth.....	35¢
*Sir Smile-Ups.....	\$1.00
*Treasure Box.....	50¢
Truth in Song.....	50¢
Walk in the Light.....	paper 50¢
*Wee Wisdom's Way.....	paper 75¢; de luxe \$1.50

## A COMPLETE LIST OF UNITY BOOKLETS

†All Sufficiency in All Things.....	20¢
Beaux Arts Series (6 booklets marked †).....	\$1.00
Bible and Eternal Punishment.....	15¢
Consecration of the Room, The.....	25¢
†Directions for Beginners.....	20¢
Faith that Removes Mountains.....	20¢
Finding God.....	20¢
†Finding the Christ.....	20¢
†God's Hand, and Loose Him and Let Him Go.....	20¢
‡Giving and Receiving.....	20¢
Helps for Teachers of Practical Christianity.....	15¢
Holy Spirit, The.....	20¢
*In Christ's Garden.....	50¢
‡Invisible Resource.....	20¢
Joy and the Way of Attainment.....	20¢
Love: The Supreme Gift.....	50¢
*Love's Roses.....	25¢
Maternity Treatments.....	10¢
Ministry of Holy Mother.....	15¢
Oneness With God, and Neither Do I Condemn Thee.....	20¢
Only Good, and Other Talks.....	25¢
†Practice of the Presence.....	20¢
‡Prosperity and Success.....	20¢
Prosperity Series (4 booklets marked ‡).....	75¢
Pure Reason and Honest Logic of Practical Christianity.....	20¢
Talks on Truth.....	25¢
Talks to Men.....	20¢
†Trusting and Resting.....	20¢
Truth's Simplicity.....	20¢
Truth Student With Soldiers.....	paper 50¢; flexible cloth \$1.00
Why Baptizest Thou?.....	15¢
‡Wealth and Wisdom.....	20¢
Books and Booklets for children.	

## UNITY PROSPERITY BANK

### *Does It Really Free from Poverty?*

Asks one who wants to be shown.

Well, just give the Bank a chance! In using it with the accompanying drill, you break up old thought conditions of lack, thus allowing the spirit of plenty to express through you. Opulent abundance obtains in the universal Mind, and ever seeks to flow out through multitudinous channels. If you have harbored poor thoughts, the free riches of Spirit could not work out into manifestation through you, because you haven't given them the chance.

You don't have to take our word for it. Your own experience in using the Bank will encourage you more than anything we can possibly say.

The Unity Prosperity Bank Plan furnishes a lesson, by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Contained in the universal ether is the substance of all things.

In God, the All-Good, is everything that we can possibly need or desire. We are spiritually one with this All-Good, from everlasting to everlasting. We have but to acknowledge our kinship, with faith and understanding, in order to bring forth into the outer every good thing from the universal and inexhaustible Resource.

The Bank users are given special prosperity prayers by the Society of Silent Unity. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on the granite foundation of spiritual understanding; and those who have experienced lack, learn how to appropriate what is already their own.

One of our successful Bank patrons recently wrote: "Inclosed find three dollars from my Prosperity Bank. The Lord has surely blessed us wonderfully since I sent for the Bank. Not only financially, but even more have we become prosperous in the consciousness of our oneness with the Father. Life is now a joy to us, and in ministering to others we ourselves receive a blessing many times greater."

Send for a Bank, deposit the amount for Unity, Weekly Unity, or Wee Wisdom subscriptions for three friends, and learn how

### *It Really Frees from Poverty!*

See pages 95 and 96 of this magazine for description, explanation, and blank.

## READ WHAT "THEY SAY" ABOUT CHRISTIAN HEALING

A secular paper of San Francisco prints the following: "Christian Healing," by Charles Fillmore, is a book that seeks to give a practical explanation of the healing system used by Jesus. It is arranged in twelve lessons, clearly expressed, so that any one can understand and apply the teaching.

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I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

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## CONCERNING THE UNITY PROSPERITY BANK

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Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

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From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



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State .....

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City .....

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UNITY SCHOOL OF CHRISTIANITY  
Tenth and Tracy Avenue, Kansas City, Mo.



M.E.



"Having concealed  
these things from the  
wise and intelligent,  
thou hast revealed  
them to babes."

-Matt. 11:25 (Diaglott.)

The wise man is  
but a clever infant.

-Carlyle



# UNITY



BUILT UPON THE  
FOUNDATION OF  
THE APOSTLES  
AND PROPHETS  
JESUS CHRIST,  
HIMSELF BEING  
THE CHIEF COR-  
NER STONE

AUGUST, 1920



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# UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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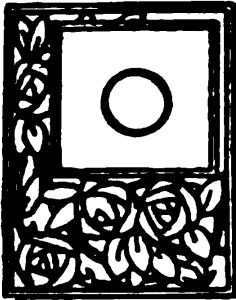
Believing in the innate honesty and justice of all men and women, voluntary offerings are received for all our ministrations. No demand for money, nor a charge against any one, has ever been made in the twenty-five years of our existence.

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Send all requests for help to *Society of Silent Unity*, Tenth and Tracy Avenue, Kansas City, Mo.

# "THE WILL IS THE MAN"

CHARLES FILLMORE



OUR CAPTION is quoted from an ancient metaphysical teaching, whose origin is lost in antiquity. The idea is that the development of the will is possible only through the development of the mind as a whole, and as man is mind, "the will is the man." This conclusion is reached because the will moves to action all the other faculties of the mind and seems to be the whole process.

However, a careful analysis of the various faculties entering into an action reveals other equally important attributes of man, and we cannot wholly admit that "the will is the man." The will is undoubtedly the focal point around which all action centers, when there is harmony of mind, but it has been accepted from most ancient schools of reason down to the present time that the will and the understanding are very closely related; the understanding comprehending all our speculative, the will all our active powers. This is the symbolic teaching of the Bible, and it appeals to all reason and all observation.

Jacob, representing the *I Am* (I will be what I will to be), had twelve sons, as recorded in Genesis, one of whom was Joseph, "the dreamer." Joseph represents the imagination, by which all forms and shapes are brought into manifestation. In the development of the soul, certain faculties are given prominence. After they run their race, other faculties that have been held in reserve come forward. When the period of rest comes, the Scriptures recite that a certain one "died full of years." As the man goes forward in his unfoldment, the tendency is toward the surface of consciousness, or the phenomenal, and a gradual loss of interest in the original sources of action. Also, the phenomenal phase

of creation is so interesting that the soul becomes bewildered in its study or pleasure, and the originating cause is ignored to the point of forgetfulness. This cessation of creative activity by the imagination (Joseph) is described in these words, "So Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt" (Gen. 50:26). This means metaphysically that the imagination in that life span has fulfilled its mission as a creative power and has fallen asleep, but it is preserved in the realms of darkness (Egypt).

Joseph's number is eleven. He was the eleventh son, and his age (110) when he stopped active work and fell asleep, represents the completeness of the dispensation of that faculty's activity; the cipher indicates an endless capacity of expression. The figures given as the ages of Biblical characters usually represent the subject's place in the evolution of the Godhead. Joseph completed his evolution to the eleventh degree plus. The cipher means that he has more to demonstrate. Jesus is number twelve. He was wise at the age of twelve. Adam was third in the Godhead (God, Christ, man). He lived 930 years, according to Scriptural chronology. This number tells us that he is third in the trinity, has the capacity of the twelvefold man, but has unfolded only three of the twelve faculties. The order of the numbers indicates the harmony of his unfoldment. In this instance it was orderly—the naught denotes future progress uninterrupted. Seth, the son whom Adam begat "in his own likeness, after his image," represents the awakening of spiritual consciousness. "Then began men to call upon the name of Jehovah." Seth's years were 912. Here the trinity and the twelvefold man are epitomized, and we see that Seth was the birth in Adam of his own original character, even the "image and likeness" of Elohim. In the figure nine the trinity is repeated three times, once for each of its identities. God, Christ, man; then the twelve powers of man are

added. Again, the sum total of the digits is twelve, the number of Divine Man demonstrated.

We have called attention to the metaphysical meaning of the chronology of these Biblical characters in order to illustrate more fully the manner in which the faculties are developed. It will be seen that man has implanted in him the God likeness, which he develops in a long series of personalities. The process of forming a soul may be compared to the development in a photograph of the image that has been imprinted upon the sensitive plate but cannot be seen until it has been put through a regular developing process. When Adam had a spiritual awakening he perceived the truth of his identity in God, and thereby begat Seth, the original image and likeness of spiritual man, imprinted upon him by the Word of Creative Mind. Then the worship of Jehovah was restored in man's whole consciousness, for a time at least.

Coming down the chronological stream, we find that Joseph's place was taken by two sons. "And Joseph called the name of the first-born Manasseh: For, said he, God hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction." The mother of these sons was Asenath, daughter of Potiphera, Egyptian priest of On. Asenath means "peril." She represents the feminine or love side of the natural man. From this intricate symbolism we discern that two faculties of the mind were given birth. The oldest son, Mannasseh, had power to forget, to erase through an understanding of the Truth, all the accumulated burden of thoughts, even to that of heredity, "all my father's house." The other son, Ephraim, could add to or make fruitful the land that seemed to be a place of affliction. These two sons of Joseph inherited his allotment in the Promised Land, which is the perfected body. The front brain is the field of operation for these closely related faculties,—

imagination, understanding, and will. When the will is working strongly we corrugate the brow, and the quick understanding causes the eyes to flash.

When the imagination is subjective and spiritual and the will and understanding objective and alert, we have the creative artist of the world. Then the understanding develops its greatest freedom and originality. It is no longer bound by the traditions of the past in literature, art, music, drama, science or religion, but launches out into the deep and brings up the "pearl of great price," original creative genius and life. Then the energetic will makes fruitful by its activity all the inspirations of the awakened man.

These twin forces of the mind are dominant in the race because their practicality is necessary in the soul's free development. If the imagination were wholly in command, it would eventually run into a riot of day-dreams or fanciful schemes that could not be worked out successfully in a world where natural law is inexorable. It is this "peril" (Asenath) that the mind considers, and brings forth in sequence the twins, will and understanding.

The will is the faculty in the possession and use of which man is a free agent. Freedom of will has been variously regarded and defined. It is the subject of volumes of theological literature and also the rock on which religionists have split. Predestination relieves man of all responsibility. If man's existence and every act is fixed by God, then there can be no mental or moral freedom. If man cannot determine the character of his acts he has neither understanding nor will, hence he is a mere puppet.

The *understanding* and the *will* should be especially active in the one who would master the sensations of the body. Potiphar's wife represents that sense consciousness of the soul which tempts us to meet its desires, and when we deny her, has us put into jail. This means that when a certain habit in the sense conscious-

ness is refused expression, it reacts, and for a time seems to lock up the expression through us of even the good. But let us patiently bide our time—the higher will yet show its God-given power.

The several visits of Joseph's brothers to Egypt for corn and the final reconciliation, are symbolical representations of the manner in which we make connection with the obscured vitality within the organism and finally bring all our faculties into conjunction with it.

Volumes might be written with Joseph as a text. In his history, as given in Genesis, is veiled some of the most interesting processes of regeneration. This hidden realm within the subconscious is in an Egyptian or obscured state to most of us. Yet it is a great kingdom, and its king is Pharaoh, ruler of the sun, or that brain and nerve center which physiology names the *solar plexus*. We are told that this is the brain of the physical man, and that it directs the circulation, digestion, assimilation, etc. Students of mind have discovered that the solar plexus is the organ through which a ruling thought in the head is carried into the body. He of the *hard heart*, who "would not let my people go," is human will, acting through the *solar plexus*, or city of the sun.

The spiritual life in the subconscious (children of Israel) is often prevented from expressing itself by the opposition of the will. If the understanding decides that what it conceives to be the natural law shall be the limit of expression, there is further bondage and harder tasks. Any hard, dictatorial, or willful state of mind will harden the heart. This state of mind acts through the *solar plexus* (the distributing station for the body), and through it brings its limitations upon the whole system. Hardened arteries are the result of a hard heart; this hardness originates in the will. Jehovah represents the law of the *I Am* in action.

The ambiguity in the term *motive* has caused much of the controversy that has raged over free will. The

champions of free will commonly suppose that before the act, a man is affected by various motives, none of which necessarily determines his act. Their opponents, on the other hand, argue that there is no such thing as this unmotivated choice. Some hold that free will proper consists of choice only as between higher and lower good. Some regard it as consisting in the power to do as one pleases or chooses. Others define it as the power to please or choose as one should.

According to some academic metaphysicians, the freedom of the will includes the power to act contrary to all of one's own motives or inclinations or tendencies—this power being inherent in the will. It is readily seen that this thing called *motive* is another name for understanding, and that it is a necessary adjunct to that faculty. But not all people use understanding as the headlight for both motive and will. The undisciplined mind feels the impulse that lies behind motive, and acts without considering either cause or effect. This is partaking of the knowledge of good and evil without heeding the voice of Wisdom. Understanding may be illumined by the Christ Mind, and thus receive the light that "lighteth every man coming into the world." Without this light man breaks the law in nearly every act. The divorcement of understanding and will has led to the endless controversies between those who have written and debated about the necessity of will; or, because of the evils that have come upon man through ignorant willing, have advocated the utter effacement of the will.

We do not need less will; we need more understanding. Jesus (spiritual light) showed Thomas (intellectual understanding) the wounds that ignorance had inflicted upon the innocent body. Jesus' disciples represented his own faculties of mind. When he called them they were ignorant and undisciplined children of the natural world. But the "image and likeness" of

the Creative Mind was upon them, to discipline them in the wisdom of the Christ (spiritual *I Am*).

As the executive power of the mind, human will is the negative pole of spiritual decision. Right here is where those who study man from a personal viewpoint fail in their estimate of his power and accountability. As a mortal, living in a material world, he seems circumscribed and limited in capacity and destiny. Philosophers have studied man in this cage of the mind, and their conclusions have been that he is little better than a reasoning animal.

But there is a higher and truer estimate of man, and that estimate is figured from what the academic school of philosophy would call the purely speculative side of existence. Failing to discern his spiritual origin, they fail in estimating his real character. As a product of the natural man, will is often a destructive force. Nearly all our systems of training children have been based upon breaking the will in order to gain authority over the child and obedience from him. We should remember that the right to exercise freedom of will was given to man in the beginning, according to Genesis, and that will should always be given its original power and liberty.

It is possible, however, for man to so identify his consciousness with Divine Mind that he shall be moved in every thought and act by that Mind. Jesus attained this unity; when he realized that he was not willing in the personal but in the Divine, he said, "Not my will, but thine, be done."

Many sincere Christians have tried to follow in the way of Jesus, and they have negatively submitted their wills to God. But they have not attained the power or authority of Jesus by so doing. The reason is that they have not raised their wills to the positive spiritual degree. Jesus was not negative in any of his faculties and he did not teach a doctrine of submission. He gave to those who went forth preaching the gospel, the power

and authority of the Holy Spirit. In Mark 16:16-18, Jesus says, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

Some Christians believe that God's will toward men varies, that his will changes, that he chastizes the disobedient and punishes the wicked. This view of God's character is gained from the Old Testament. Jehovah was the tribal God of the Israelites as Baal was of the Philistines. Men's concepts of God are measured by their spiritual understanding. The Jehovah of Moses is quite different from the Father of Jesus, yet they are one and the same. "It is not the will of your Father who is in heaven, that one of these little ones should perish," is the teaching of Jesus. He bore witness that the will of God is that men should not suffer—that through him they should have complete escape from sin, sickness and even death. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The sin, sickness, suffering, and death that men experience, is not punishment willed by God; it is the result of broken law. The law is good; men have joy, satisfaction, and life in everlasting harmony, when they keep it. Creation would not be possible without rules governing the created.

It is error for any one to submit his will to the control of any personality. The personal exercise of will by personal understanding is shortsighted and selfish. Hence it is never safe to allow oneself to be led by the direction or advice of another. Practice the presence of God until you open your consciousness to the inflow of the omnipresent, all-knowing Mind, then affirm your

unity with that Mind until you know and fully realize through the many avenues of wisdom, just what you should do. This acquirement of a knowledge of the Divine Will is not the work of an instant; it results from patient and persistent spiritual study, prayer and meditation. Even Jesus, with his exalted understanding, found it necessary to pray all night. All who have found the peace and power of God have testified overwhelmingly to the necessity of prayer in the soul's victory.

One should not intellectually will to bring about results for oneself or for another. The difference between the personal will and the universal Will can be known by one who practices thought control in the silence.

Affirmations made in the head are followed by a feeling of bands across the forehead. When this state of mind sinks back into the subconscious, the nerves become tense; if the practice is continued, nervous prostration follows.

Stubborn, willful, resistant states of mind congest the life flow; they are followed by cramps and congestions. The will often compels the use of the various organs of the body beyond their capacity, and the results are found in strained nerves and muscles and impaired seeing and hearing. Disobedient children have earache, showing the direct result of self-will on the nerves of the ear. Deaf people should be treated against willfulness and obstinacy. In the present race consciousness, all people use the intellectual will to excess. The remedy is a daily relaxation, meditation, prayer.

Will, as exercised by man, is the negative pole of the great executive force of the universe. The recognition of this in silent meditation opens the will to the inflow of this mighty moving principle, and the power that moved to action the members of the body reaches into the invisible realm of ideas and controls the ele-

ments. It was a comprehension of the Will Universal that enabled Jesus to say to the wind and waves, "Peace, be still."

Life, liberty, and the pursuit of happiness are the inalienable rights of man, and they should never be interfered with. Hypnotism, mesmerism, and mediumship, are based upon the submission of one will to another. The one who desires control requires submission in mind and body to the willed thoughts and words of the one exercising directive power. The effect upon the one who submits is always weakening, and if continued, results in a mental negation that makes him the victim of vampires and infestations too numerous to mention.

"Not my will, but thine, be done," is one of the most far-reaching affirmations of Jesus, and those who follow him and keep his sayings are finding great peace and relaxation of mind and body.

Jesus, the mighty helper, is always present with those who are earnestly seeking to be Christians and to keep the Divine Law. To all such Jesus is saying to-day, as he said in Galilee, "I will; be thou made clean."

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### THE QUIET ROOM

And so I find it well to come  
 For deeper rest to this still room;  
 For here the habit of the soul  
 Feels less the outer world's control.  
 And from the silence, multiplied  
 By these still forms on every side,  
 The world that time and sense has known  
 Fall off, and leaves us God alone.

—*Whittier.*

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Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world.  
 —*Emerson.*

# WILL

E. V. INGRAHAM



**A**MONG other definitions of "will" given by Webster, are "volition" and "power of choosing and acting accordingly." It is upon these phases of the subject of will that we wish to base this article, though we realize the many other phases which might profitably be dealt with.

Will as volition denotes action, and we know that every idea functioning in our minds has action. It is impossible to conceive of such a thing as an idea without action. Action is one of the underlying essentials which make an idea evident to consciousness. It will therefore not be hard for us to realize that the volition or moving force in every idea is what we call will.

The wide range over which this activity extends shows us quite clearly the varying changes of the will and the great degree to which it applies in all our mental and even physical processes.

There are two conditions of mind which result in widely different functions of the will. The first of these is a mistaken idea as to what constitutes the effective function of the will. This condition arises from the idea that will is self-assertiveness, or that it is personal force. We are prone to resort to forceful methods in much of our activity. When personal force or self-assertiveness is introduced, it really acts as a restraint, delaying or even defeating one's purpose. Or, often in gaining one's objective, he has done so at the expense of some other phase of his being.

There is an action natural to every idea, and there is also a natural, normal increase in its activity as it is maintained in consciousness. This action, as we have said, is the will. The normal increase and natural development of this activity is the normal progression of will, and herein lies its greatest effectiveness. Shake-

speare must have referred to this same principle when he said: "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune," for truly one's ability to carry out any idea in the most successful manner consists in his ability to keep an even balance with the normal development of the underlying idea or ideal. Another writer has said: "The most irresistible thing in the universe is an idea whose time has come." Any idea, after it has developed to a certain point, will inevitably find its own expression, just as a seed planted will grow and bear fruit. This is but the working out of the law that as a man thinks so is he.

We do not mean to infer that one is not to do anything in connection with working out his ideas. We simply wish to emphasize the fact that one's action should be in perfect balance with the progression of the idea, never lagging behind it, nor aggressively going ahead of it. Learning to maintain the perfect balance required in this respect is one of the most vital points in human progress. This, however, is something which each individual must learn for himself. Through studying oneself, one can soon learn from his inner feelings whether this balance is being maintained, and just what is necessary to reestablish it when it seems to be lost. The feeling one has when a perfect mental or spiritual balance is maintained, is not so different from the sense of physical balance.

One of the surest evidences of a right use of the will is *poise*. By this we do not mean an outward calm, but the state in which one is both inwardly and outwardly poised. It is only when one can keep poised with the natural development of the idea that the idea can manifest the full force of its own creative energy.

In the light of this conception it will readily be seen that a strong will is not the most dominant mind, but rather the mind that can, in the face of every situation, keep steadfastly to a central ideal or purpose. Neither is a strong will an unyielding mental activity. A will

is weak indeed if it cannot bear the influence of additional thought and experience without being diverted from its central purpose. If one's mental activity is in right channels, every additional idea or experience, either harmonious or antagonistic should but increase its activity and power. Mental activity without due tendencies toward consideration, becomes rigid and sooner or later breaks. On the other hand the will that is considerate of every new idea, viewpoint or experience, gains thereby. In nature everything grows readily in the presence of rain and sun, but strength is gained from the wind. However, when things in nature cannot sufficiently respond to the wind, they are broken and torn up. So with the will of man; it either grows or breaks in the presence of additional ideas and experiences.

The question of man's free will is one which nearly always arises when the subject of the will is brought up, but much of what is thought of as free will is anything but free will. The very essence of free will lies in the "power of choosing" just what one's mental activity shall be. Self-control is one of the first requisites of free will, for without self-control a thousand things and ideas may divert our mental activity from a central ideal or purpose, or from the thing that we would profitably think upon. Ordinarily we are creatures of habit, rather than of free will. True, the element of choice must have entered in at one time, but through continuing to choose in one direction, habit resulted, and before free will can again enter in, this habit must be broken. Many men complained that the recent dry law was interfering with their free will, but the facts are that their free will ceased to function long ago, and that it cannot function again in this respect until the drink habit is broken. The moment in which thought or act passes beyond the point where it can be changed or directed as one chooses, free will has ceased.

Will finds its completion in one's ability to "act

accordingly," after choice has once been made. Will as "power to choose" might be said to be the human "self starter," but when the activity is set up in a given direction it must be sustained in order to produce results. Will sustained in action becomes power, and herein lies the final test of the will's efficiency, provided that the original action starts from the right basis.

Nature affords us valuable illustrations which make very clear many of the problems of mind, and there is something in nature which should help to make clear this question of the will. In nature there is an invisible force which continuously moves to bring into manifestation all the different elements of nature. There is but one tendency in this force, and that is to produce perfect specimens in each instance. When a tree is scarred, the processes of nature heal the wound; barren places are covered with vegetation; dingy walls and dead stumps are covered with vines, and destroyed vegetation is replaced. This moving force seems to be the irresistible and unconquerable will of nature, moving to the one specific end of producing a perfectly adorned world.

Will is also evidenced in the choice and in the execution of ideals by institutions and by nations. The choice of a central ideal by an organization or by a nation, and the many activities incidental to carrying out this ideal, are the operations of the governing will. The effectiveness of the will in this connection is dependent upon the manner in which all individuals concerned lend themselves to the support of the natural development and growth of the ideal chosen. As there is a great silent force in nature moving to give complete birth of expression to all of nature's products, so there is a great moving force in the universe which tends toward a perfect universal expression. This universal movement is not anything apart from the movement in nature nor the movement in man. This movement toward perfection in the universe and in everything in the universe, is what we call the will of God.

It is a mistaken idea to assume that the will of God ever works itself out in disease or inharmony of any sort, just as it would be a mistake to assume that nature ever wills to produce imperfect specimens. Imperfect specimens occur where nature has been interfered with. The will of God in man is always health, happiness, perfection, life, and the will of God in the universe and in man is the irresistible Spirit of God moving toward the establishment of every desirable condition in the heavens and in the earth. God wills to express only that which he is, and if God is Life, Love, Truth, Substance and Intelligence, his will is that all of these elements within himself be expressed in the most perfect and complete manner.

Man's mistaken idea of God's will often leads him to accept imperfect conditions, whereas if he understandingly accepts the will of God he is instantly lifted out of all imperfect conditions.

Another mistaken idea of man in giving up to the will of God is in allowing himself to become negative or inert, waiting, as it were, for some outside force to impel him to action. God is omnipresent, and he moves in a universal sense. There is just as much activity in man as there is in any other point in the universe. Giving up to the will of God is not a negative process; it consists in accepting one's deepest and truest impulses as the will of God and in giving these impulses expression.

Giving up to the will of God is therefore the exact opposite of becoming negative. It is giving oneself up to a force of supreme activity. Giving up to the will of God unifies man with that same Spirit which moved upon the face of the deep in the beginning and brought forth a manifest universe. Surely he who is without variableness or shadow of turning still moves with the same definite and perfect purpose.

"Thy will be done" means the unifying of oneself with the Spirit of God which has been within man from the beginning, that in this day it may find full and free

movement through him, to the end that the divine purpose in creation be fulfilled in all men now. The will of God works no delays, and when facing the difficulties of today the quickest way to have them worked out is to place them under the law of Divine Will. To let the will of God be done in our affairs does not mean that they may succeed or fail according to the arbitrary decree of a variable God, or that they be fulfilled in an indefinite way. It means that one liberates into his affairs the same degree of activity which created the universe and which moves with infinite swiftness to bring into manifestation the highest and best aspect of every situation in the shortest possible space of time.

Therefore the transfer of one's will into harmony with the will of God is bringing one's mental activity to the highest possible standard of efficiency; it is a moving in perfect harmony with that force which creates and regulates the universe, in order that the invisible kingdom of perfect ideals be fulfilled in the earth.

The will is God: the will is man;  
 The will is power loosed in thought.  
 In will the unfathomed self began,  
 In will the lesser mind is wrought.  
 Nothing is will-less entity:  
 All one to act, to will, to be.  
 —F. C. Haddock.

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A beautiful mentality is really the secret of beauty. Humanity is beginning to realize that the development of the mental self opens the road to the highest science of life and the best conditions of living. Physical ailments fall away when the spiritual life is active, and grace, health and animation blossom forth.—*Lillian Russell*.

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Consider what I say; for the Lord shall give thee understanding in all things.—*II Timothy 2:7*.

# THE WILL TO DO GOD'S WILL

CHARLES FILLMORE

Paul's willingness to endure every ignominy in order to carry out the will of God. (See Book of Acts.)



**W**HEN we have once gotten a clear concept of the absolute Truth, we are willing to face the fiercest foes and to endure the greatest hardships, if by so doing we think we are carrying forward the will of God. Cold reasoners have regarded with astonishment and incredulity the sacrifices and hardships which the Christians in all ages have gladly undertaken that the gospel of Jesus Christ might be established in the minds of the people. They have called it religious insanity—fanatical zeal for the unknown and mysterious, etc. Yet those intoxicated of God have carved deep upon the tablets of history and upon the hearts of men their heroisms and their doctrines. Jesus was crucified like a felon, and his few followers were scattered, yet when the civilized world viewed with alarm the widening power of Napoleon, he said there was one, namely Jesus Christ, who, without fighting a battle, had conquered every nation.

This conviction in the mind that the Will of God must win in the end, becomes a fact so palpable that all minor considerations are submerged. When a proposition based upon principle, even in the common affairs of life, gets possession of man's mind, he will sacrifice to the limit in order to demonstrate it. Elias Howe was for twenty years absorbed by his idea of a sewing machine before he made one that would actually sew, and Goodyear for a lifetime sacrificed himself and his family that we might enjoy the adaptability of rubber.

When truths of minor importance take such firm hold on men's minds, why should we marvel at the zeal which possesses the soul to demonstrate the Truth of all

truths, the adaptation of God-Mind to every need of humanity?

This is the idea which seized Paul, when he determined to reconcile Jew and Gentile in the salvation offered to all people through Jesus Christ. This was the object of his journey to Jerusalem. In applying this to our individual consciousness, we find that there is a separation between our religious thoughts and our worldly thoughts. The Jews represent the religious thoughts, and the Gentiles represent the worldly thoughts. We have built up a Sunday religion and thrown around it a wall of sacredness. In it are rites and ceremonies and sacrifices according to a standard fixed by some sect, whose teaching about God we have accepted as true. Then the broad Truth of the Holy Spirit enters the mind and begins to break down this wall of separation between the religious thoughts and the worldly thoughts. It perceives that the principles involved in the Fatherhood of God must go to the uttermost parts of the mind and body and unify them in the Spirit.

In this process, the Truth represented by Paul meets with opposing thoughts from many directions. Jerusalem is the citadel of crystallized thoughts about religious matters, and the Truth must enter into it and speak the word that frees. The many warnings which Paul received of obstacles to be overcome did not prevent his going forward. When we see danger and allow it to terrify us, we are not yet equal to the highest spiritual outpouring of power. When we are warned of danger, and are not deterred nor made fearful, but take advantage of the warning to be wary, then we are sure to win. It was once reported to Napoleon that one of his officers turned pale when ordered to a dangerous duty. "That officer," replied Napoleon, "is one of the bravest in the whole army; he sees most clearly the danger, but will do his duty in spite of it."

Paul was of this type. He said, "What mean ye to weep and break my heart? for I am ready not to be

bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Rome represents the head and Jerusalem represents the heart. When the Truth has declared its word in the heart that Christ is come and that all things must be changed to conform to his righteous law, there is protest and great opposition. But the seed is sown and the growth must go on, though it seems to be hampered and bound in all ways.

There is a higher law at work than that perceived by the intellect. The Lord is active but unseen. In the darkness of discouragement he "stood by him" and said, "Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome." We may find in the end that the very bonds that seem to be forging about us are the instruments that will finally carry out the desire of our hearts. Paul wanted to go to Rome to preach the Truth, and the conspiracy of the Jews to kill him was paving the way for the fulfillment of that desire.

When you are following the Spirit and seeking to do the will of the Lord to the very best of your ability, count all your experiences as stepping-stones to your good. "He who is firm in will molds the world to himself," said Goethe. When Joseph was sold into Egypt, the tragedy of life seemed at its height, yet the unseen hand used his bondage to bring about the saving of many lives, the exaltation to a very high place of the central figure, and a final reunion of all concerned, like the ending of a beautiful fairy tale. The central truth of this lesson is that what we are loyal to in the heart, or within, will finally make itself manifest in the without. That which is spoken in secret shall be declared upon the housetops. There is a law back of this. All things work from the invisible to the visible, from center to circumference, from within out. "Out of the abundance of the heart his mouth speaketh."

Testify in silence of the Truth, and this law will

stand by you. You will in due season demonstrate, if you are faithful. Many fail because they are not patient. They want results at once. Paul lay two years in a dungeon in Cæsarea before he was sent to Rome. Followers of the Spirit within should never tremble at the formidable array of forces that oppose them. Forty Jews took a solemn oath neither to eat nor drink until they had killed Paul, yet the Spirit caused one young man, Paul's nephew, to undo all their plans. You may seem helpless, bound hand and foot "with two chains," but a power is at work in the realms of mind that will fulfill the desire of your heart. This law of Truth is right now working for all those who are silently and audibly testifying that they are under divine protection.

Victor Hugo says, "People do not lack strength; they lack will."

A lady testified in one of our meetings that she was two years healing a paralyzed arm. She had been healed of consumption, but the arm gave no evidence of responding to her oft-repeated words of Truth and her sacred loyalty to the inner law. She suffered greatly, and one day in desperation started to consult a doctor. On the way she thought of the manner in which the Truth had changed her whole life; how it had demonstrated its power in so many ways, and now she was going back to the helps that had failed her so often in the past. A conviction of the bondage she was about to put herself into came over her; she stopped short in the street and said, "The same God that was with Jesus Christ is here with me, and *I will* trust him and look to him for healing this arm, and no mortal thought shall ever again tempt me to look elsewhere." She turned about and went home. Before she reached her doorstep she realized that her arm was healed, and it has so remained ever since. She is now a teacher and healer herself, and very happy in the light of the Spirit to

which she was loyal. Man must *will* to do the will of God.

Paul imprisoned at Cæsarea symbolizes Truth confined to the intellect. It seems paradoxical to say that a thing so great and powerful as Truth can be confined or hampered by a thing so small and weak as the intellect, yet observation and experience prove that it can. In this connection we should distinguish between a statement of Truth, which Paul represents, and the Whole Truth, which is the Holy Ghost. The statement of Truth goes before and opens the mind for the advent of the larger realization to follow. Elijah in the Old Testament and John the Baptist in the New Testament, represent this forerunner making "straight the way of the Lord."

The first attitude of the religious mind is to kill out the new statement of Truth which seems to run counter to its cherished convictions and traditional customs. But the law of self preservation (represented by the Roman hierarchy) rescues the statement and confines it to the intellectual realm; there is no suppression, for Paul "reasoned of righteousness, temperance, and judgment to come."

We find that a statement of Truth once admitted into the mind keeps up its agitation of greater truths to follow. Felix is the thoroughly mortal consciousness that believes the world that appears is the all of existence. This consciousness poses as judge, and decides all matters from the standpoint of personality and personal profit. Felix listened to the exhortations of Paul, hoping that "money would be given him." It is not uncommon to find people who hold to Truth, hoping that they can in some way make money out of it.

Truth is not riotous. It does not argue, dispute, or cause disturbance in the temple. It quietly conforms to the law or righteousness as revealed by the Principle. This inner revelation of the Law comes to those who seek for it sincerely. The rule may not be described in

intellectual terms. "Seek, and ye shall find; knock, and it shall be opened unto you." This inner door is opened in various ways—all that is necessary is a receptivity and a willingness to let go the old ways, the old thoughts. Felix was terrified at the revelations of his own shortcomings when the Truth reasoned of righteousness, temperance and the judgment to come, but said, "Go thy way for this time; and when I have a convenient season, I will call thee unto me." He was not quite ready to give up the ambitions of personality.

One must be willing to give up the desires of the personal man in order to enter into the joys of the universal. This is a hard thing to do. The whole life has been devoted to worldly aims and sensual attainments, and the thoughts are welded to the material. Yet this renunciation of self can be and must be done before man can enter into the realization of the will of God. "Not what I will, but what thou wilt," said Jesus. If one does not give up willingly, the Law itself brings about that precipitation of error thoughts into the visible life which dissolves its temporal structures. It usually ends in a tragedy, as in the case of Felix.

A man, whom the writer knows, was prosperous and apparently happy when the Truth was first presented to him. His first attitude was, "I do not need this—I have everything I require." But the Truth kept up its exhortations in his mind and he let it work in a quiet way. He was not religious, but he was honest. He began to ask the Lord to show him the higher Law, and little by little there was an inner revelation, until now his whole life is given up to the work. He says that he thought he was happy in the old way, but it was not to be compared with the joy of the new. It has taken him years to reach this place of security in Truth—so we see that it is not always a burst of glory that opens the door toward heaven.

## WILL AND WILL-ING



WE HEAR so much about the will, but it is such an unfathomable subject that many do not attempt to get hold of it fully.

The world recognizes strong-willed people and weak-willed people, but *does* it recognize *what* the will is, and *why* wills are strong or weak; and how *long* the strong will can stand, or *how* to *build* up the weak will?

The great human trinity of life is Ideation, Will-ing and Motion. All voluntary motion is preceded by an idea of that motion, a picture being formed; and then our will-ing to do that motion, and the doing brings the result. Motions repeated will be carried out the same way, as the first time, because of memories of the sensations being impressed upon the centers of the brain.

Therefore, in people who have dwelt upon pictures of ill-health, loss, grief, hate, fear, despondency, immorality, etc., until these things manifest in their bodies and surroundings until the will power has weakened, we have to teach them that conscious ideation—building of pictures of health, abundance, joy, love, faith, peace, etc., are necessary. Many times patients are not able to hold persistently to these conscious ideations, and so teachers are needed to help them rebuild, until they are strong enough to stand alone.

But the great purpose in life is to make our wills one with the Divine Will. As there is only one Mind in the universe, so there is only one Will, the Will of God, and our wills are only partial expressions of the Divine Will.

To develop the *true* will, we must recognize our oneness with the Divine Will, we must recognize that it is the Will of God that we build only for higher and better things; that the Will of God produces only wholeness and harmony, and if we are away from these

things we are away from God, we are using our personal wills.

And no matter how strong they may be, and however much we may get through the use of them, there will always come the time when we can go no farther; we strike a place where only harmony with the Divine Will brings results.

The universe is founded on law and order from center to circumference—Universal Good and Eternal Right, and the power that lives and moves through all the universe is the Will of God. The laws of life are all expressions of the Divine Will; therefore, to bring ourselves into harmony with the Will of God, we must live in perfect accord with the Law on every plane.

Some people are very particular about complying with all the physical laws, but take no thought whatever of the mental states they live in, while others make every effort to hold high ideals, but disregard entirely the laws of the body, etc.; they do the Will of God on some planes but not on all; and then when something comes into their lives which they do not want, they think God is unjust, while it is only that they do not do his Will in all things.

How many say, "Thy will be done," and realize not what their attitude toward life should be? We pray for His Will to guide us, but do we do our part?

In the Old Thought world we were taught to surrender ourselves to God's Will, but was it not in an attitude of submission and indifference? And whatever came to us we called it the Will of God, and if sickness and poverty stared us in the face, we were taught to accept them as a chastisement. But we now *know* that God's Will is Peace, Harmony, Health and Prosperity; and if we suffer, we suffer from *ourselves*, and because we are *not* in harmony with the Divine Will.

When we have no aim in life, and are waiting for God to place us somewhere, we are in the hands of

fate, and circumstances will control us. God does not tell us what to do. He gives us the wisdom to know, and waits for us to give him something to do.

If we are antagonistic and resist everything we do not like, and try to domineer and use force, we are only applying our human will. The Divine Will transmutes; it works silently and serenely, and goes so deeply into things that it uproots everything undesirable. Therefore, when we find our surroundings very unpleasant, we should not resist them, but know we attracted those things, and quietly and calmly transmute them by getting into harmony with the Divine Will by building the new conditions we desire to have expression, knowing we have within us the power of the Divine Will, that can and will change everything for Good.

The All-Will wants us to have what we want, and will help us to get it. We have *only* to *claim* our own and *believe* that all things are ours. But the Old Thought world says: "Do we *know* what is good for us?" It is *all* Good; and if we want something that does not *seem* to be good for us, it is *Good* just the same; it may only come to teach us a lesson, but that lesson could not be taught us in any other way.

But if we are doing our best to work in harmony with God's Will we will not *want* these things that seem questionable. We will want only those things which further our development, physically, mentally and spiritually.

If our *whole being* cries out, "Thy will be done!" if we seek day by day to hold a positive ideation; to lift ourselves by inspiration into that higher realm; to realize our relation to the Divine Will; to hold ourselves from resistance, domineering force and antagonism; if we are in harmony with nature and inspired by her beauty; if we are living up to the very highest we know, and doing all in our power to further our growth and development; if we search diligently the deeper things of

life and get nearer and nearer to God until we can really feel his presence; if we pray unceasingly; if we are at peace with the world and put our whole selves into life, desiring to be of help to those who cross our pathway—we are doing the Will of God; we are getting into harmony with the great Divine Will.

The Christ within is being recognized and called forth, and the true Will being used, e'en the Will that Jesus used when he caused the winds and waves to obey. When we are thus doing *our* part, we *know* that God will do the rest. We throw ourselves unreservedly into the Universal, knowing that a higher power *will* take care of us; we trust the guidance of the Divine Will, and our willingness to accept makes us more perfect channels for the expression of his Will.

Lift us up, oh heavenly Father,  
'Til we feel thy strength sublime;  
Let thy spirit be our spirit,  
Let us have *no* Will but *thine*.

—*Laura Phipps, in "The Column."*

## THERE IS NO UNBELIEF

There is no unbelief;  
Whoever plants a seed beneath the sod,  
And waits to see it push away the clod,  
Trusts in God.  
Whoever says when clouds are in the sky,  
"Be patient, heart! light breaketh by and by,"  
Trusts the Most High, Trusts the Most High.  
There is no unbelief;  
Whoever sees 'neath winter's field of snow,  
The silent harvest of the future grow,  
God's power must know.  
Whoever lies down on his couch to sleep—  
Content to lock each sense in slumber deep,  
Knows God will keep, knows God will keep.  
—*Bulwer-Lytton.*

# TRAINING THE WILL

IMELDA OCTAVIA SHANKLIN

Will is the officer that sets our other faculties to work. When we say, "I will," we have started a movement in our worlds. The mind grips the idea of doing, the soul muscles take hold, and the thing is half done. The other half of the work is to carry the act into an outward expression.

To illustrate how "I will" takes purchase on matters, think of this:

You say, "I will write a letter." The mind automatically assembles papers, ink, pen, stamps; your thoughts flow toward the message which you mean to inscribe. The letter is really begun. You go to your desk, sit down, and collect the necessary materials. You write the letter, seal it, stamp it, mail it. "I will" has been true to itself.

If a work looks hard you have half accomplished it when you firmly say, "I will." If a situation seems difficult to meet you have half vanquished it when you trustingly say, "I will go forward." "I will" is irresistible; when yoked with the assurance of God's readiness to help us, no demand of life can give us the least uneasiness.

The following statements will strengthen our executive powers, give us courage and happiness in all our work and experiences:

I will.

I will love.

I will do.

I will have faith.

I will express joy.

I will do Thy will in earth, even as I do it in heaven.

"I will fear no evil; for thou art with me."

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The more noble and excellent the soul is, the greater and more savory are its perceptions.—*Jeremy Taylor*.

## WILL

Our wills are ours to make them Thine.—*Tennyson*.

There is nothing good or evil save in the will.—*Epictetus*.

Will is not unfrequently weakness.—*George MacDonald*.

No one is a slave whose will is free.—*Tyrius Maximus*.

How does our will become sanctified? By conforming itself unreservedly to that of God.—*Fenelon*.

He who is firm in will moulds the world to himself.—*Goethe*.

Everything in this world depends upon will.—*Earl of Beaconsfield*.

Want of will causes paralysis of every faculty. In spiritual things man is utterly unable because resolvedly unwilling.—*C. H. Spurgeon*.

And binding nature fast in fate,  
Left free the human will. —*Pope*.

The only way of setting the will free is to deliver it from wilfulness.—*J. C. and A. W. Hare*.

It is the will that makes the action good or ill.—*Herrick*.

In idle wishes fools supinely stay; be there a will,  
and wisdom finds a way.—*Crabbe*.

No action will be considered as blameless unless the will was so; for by the will the act was dictated.—*Seneca*.

The saddest failures in life are those that come from the not putting forth of power and will to succeed.—*Whipple*.

Leaning on Him, make with reverent meekness His own thy will.—*Whittier*.

The general of a large army may be defeated, but

you cannot defeat the determined will of a peasant.  
—*Confucius*.

"My will, not Thine, be done," turned paradise into a desert. "Thy will, not mine be done," turned the desert into paradise, and made Gethsemane the gate of heaven.—*Pressense*.

We are too fond of our own will; we want to be doing what we fancy mighty things: but the great point is to do small things, when called to them, in a right spirit.—*Cecil*.

Whatever the will commands, the whole man must do; the empire of the will over all the faculties being absolutely overruling and despotic.—*South*.

In the moral world there is nothing impossible if we can bring a thorough will to it. Man can do everything with himself, but he must not attempt to do too much with others.—*Wilhelm von Humboldt*.

God takes man's hearty desires and will, instead of the deed, where they have not the power to fulfil it; but he never took the bare deed instead of the will.—*Richard Baxter*.

There is nothing more precious to a man than his will; there is nothing which he relinquishes with so much reluctance.—*J. G. Holland*.

He that complies against his will,  
Is of his own opinion still,  
Which he may adhere to, yet disown,  
For reasons to himself best known.

—*Butler*.

Study to follow His will in all, to have no will but His. This is thy duty and thy wisdom. Nothing is gained by spurning and struggling, but to hurt and vex thyself; but by complying all is gained,—sweet peace.  
—*Leighton*.

To those who are His all things are not only easy to be borne, but even to be gladly chosen. Their will

is united to that will which moves heaven and earth, which gives laws to angels, and rules the courses of the world.—*Archbishop Manning.*

Calmness of will is a sign of grandeur. The vulgar, far from hiding their will, blab their wishes. A single spark of occasion discharges the child of passion into a thousand crackers of desire.—*Lavater.*

God made thee perfect, not immutable;  
And good he made thee, but to persevere  
He left it in thy pow'r; ordained thy will  
By nature free, not overrul'd by fate  
Inextricable, or strict necessity.

—*Milton.*

Do not let the loud utterances of your own wills anticipate, nor drown, the still, small voice in which God speaks. Bridle impatience till he does. If you cannot hear his whisper, wait till you do. Take care of running before you are sent. Keep your wills in equipoise till God's hand gives the impulse and direction.—*Alexander Maclaren.*

There dwelt in him a mighty will, which merely said to the serving company of impulses: Let it be! Such a will is not stoicism, which rules merely over internal malefactors, or knaves, or prisoners of war, or children; but it is that genially energetic spirit which conditions and binds the healthy savages of our bosoms, and which says more royally than the Spanish regent to others: I, the king.—*Richter.*

The will of man is by his reason swayed.—*Shakespeare.*

Muse not that I thus suddenly proceed;  
For what I will, I will, and there an end.  
—*Shakespeare.*

To deny the freedom of the will is to make morality impossible.—*Froude.*

# SUNDAY LESSONS

## LESSON 6, AUGUST 8, 1920.

Unity Subject—THE HARMONIZING POWER OF LOVE.

International Subject—THE KINGLY KINDNESS OF DAVID.—II Samuel 8:15; 9:1-13.

15. And David reigned over all Israel; and David executed justice and righteousness unto all his people.

1. And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?

2. And there was of the house of Saul a servant whose name was Ziba, and they called him unto David; and the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3. And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, who is lame of his feet.

4. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir the son of Ammiel, in Lo-debar.

5. Then king David sent, and fetched him out of the house of Machir the son of Ammiel, from Lo-debar.

6. And Mephibosheth, the son of Jonathan, the son of Saul, came unto David, and fell on his face, and did obeisance. And David said, Mephibosheth. And he answered, Behold, thy servant!

7. And David said unto him, Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8. And he did obeisance, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9. Then the king called to Ziba, Saul's servant, and said unto him, All that pertained to Saul and to all his house have I given unto thy master's son.

10. And thou shalt till the land for him, thou, and thy sons, and thy servants; and thou shalt bring in the fruits, that thy master's son may have bread to eat: but Mephib-

osheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11. Then said Ziba unto the king, According to all that my lord the king commandeth his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12. And Mephibosheth had a young son, whose name was Mica. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13. So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table. And he was lame in both his feet.

**GOLDEN TEXT**—*David executed justice and righteousness unto all his people.*—II Samuel 8:15.

**SILENT THOUGHT**—*All the forces and faculties of my being are harmonized through the power of Divine Love.*

King David represents the faculty of love within us. When love ascends the throne and rules our lives, it takes complete possession, and so long as it is obedient to Jehovah its rule is just and righteous. When the faculty of love rules the consciousness, it does not always measure up to the spiritual standard, as we shall see in our next Sunday's lesson. David at times forgot to express the desires of Jehovah, and he made the mistake of trying to work things out according to his own personal views. In this lesson, however, he represents love working in full accord with Divine Mind.

Saul represents the personal will. In this lesson all that is left of Saul's household is Ziba, the servant, and Mephibosheth, Saul's grandson. The name Mephibosheth means "idol-breaker," and in this connection, it shows us to what a destructive end an unrestrained exercise of the personal will can come. David found him in the house of Machir, which means "sold," at the place Lodebar, which means "barren." We find the house of Saul reduced to a barren, crippled state. The name of the servant, Ziba, means "a statue;" this shows that the old time fire which animated the will has burned

itself out, leaving nothing but a form. The grandson being lame in both feet, shows that the understanding has become crippled through destructive thinking. A man whose will has been dethroned and pauperized through these methods, needs the harmonizing power of love to restore him. Many people today are poor and sick because they have attempted to dominate and destroy all the faculties within and the conditions without which oppose them. Destructive thinking destroys the destroyer.

How differently love acts when in control! Saul had tried to kill David several times, yet David in his love protected Saul, and now he turns with a helping hand to this poor heir of the former king, and restores to him all of Saul's lost property. Love does not wish to be unjust nor unfair; consequently it recognizes the will, even in its demoralized condition, and restores it to its share in the kingdom. The great lesson to be learned is that equity, righteousness, and justice, are established in consciousness through love. Even destructive faculties are harmonized through love, which is not afraid of being superseded. Perfect love casts out all fear of enemies. When love has harmonized the consciousness of man he will find that his outer affairs are being put into order, and that where there seemed to be opposition and fear, coöperation and trust obtain.

#### QUESTIONS

1. What faculty in man does David represent?
2. What happens to the will when it functions in a purely personal way?
3. What is the remedy for an understanding that has been crippled by a destructive will?
4. What effect has destructive thinking upon the thinker?
5. How are equity, righteousness, and justice established in consciousness?

## LESSON 7, AUGUST 15, 1920.

Unity's Subject—**MISDIRECTED LOVE.**

International Subject—**THE SINS AND SORROWS OF DAVID.**— II Samuel 18:1-15.

1. And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2. And David sent forth the people, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3. But the people said, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but thou art worth ten thousand of us; therefore now it is better that thou be ready to succor us out of the city.

4. And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people went out by hundreds and by thousands.

5. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6. So the people went out into the field against Israel: and the battle was in the forest of Ephraim.

7. And the people of Israel were smitten there before the servants of David, and there was a great slaughter there that day of twenty thousand men.

8. For the battle was there spread over the face of all the country; and the forest devoured more people that day than the sword devoured.

9. And Absalom chanced to meet the servants of David. And Absalom was riding upon his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between heaven and earth; and the mule that was under him went on.

10. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanging in an oak.

11. And Joab said unto the man that told him, And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle.

12. And the man said unto Joab, Though I should

receive a thousand pieces of silver in my hand, yet would I not put forth my hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom.

13. Otherwise if I had dealt falsely against his life (and there is no matter hid from the king), then thou thyself wouldest have set thyself against me.

14. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15. And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

**GOLDEN TEXT**—*Whatsoever a man soweth, that shall he also reap.*—Gal. 6:7.

**SILENT PRAYER**—*I love God with all my mind, heart, and soul.*

David's love for physical beauty without spiritual understanding as a foundation, is illustrated in Absalom. He was so absorbed in that state of consciousness that he gave himself up to it without realizing its character. When Absalom with an army marched against Jerusalem, David fled, and the usurper took possession of the capital.

Thus we let our affections for the physical forms of life engross our whole attention, to the exclusion of the Spirit, and to a disregard of Divine Law. Parents frequently give up everything to a selfish child. A parallel to this is found in the individual, when some cherished idea takes possession of the whole man, to the exclusion of good judgment in the preservation of mental poise.

When, beyond a certain point, we give our love to a thing on the sense plane, there is a reaction, and an adjustment takes place under the working of what may be termed the law of nature. In a measure, the subjective consciousness is self-regulating. We may transgress the law of nature up to a certain degree, when all at once we seem to lose command—the mind and body

are in a state of chemicalization—a war is on between the thoughts of Truth and the thoughts of error. Some cherished ideal on the physical plane, that has been ruling, must be deposed and the rightful king must be restored to dominion. This movement may appear to the individual as a great sickness, of which he does not understand the cause; its explanation is below the line of conscious mind.

Joab led the army that defeated Absalom, and with his own hand he slew him. Joab represents the pivotal center within that preserves the unity and integrity of soul and body—the individual *will*. This is the focal point around which all the forces of the organism, objective and subjective, adjust themselves.

Yet the conscious love does not want to give up its cherished ideal, no matter how great its error. When the messengers bring the tidings of its death he cries, "O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!" This illustrates the absorbing attachment of the affections to the realm of sense when there is lack of spiritual understanding as an accompaniment.

Absalom was the son of a heathen wife—there was no redeeming spirituality as a mixture to the thought, and the soul forces were cemented to it as a material reality. This is why it is so hard for us to give up our material possessions, whether they be in the form of our children or in the form of money. If we love our children with an earthly love, without the understanding that they are the children of God, the very substance of our souls goes out with them. So, when the soul loves money, it takes on the metallic substance and becomes saturated with materiality. Jesus saw this when he said, "How hard it is for them that trust in riches to enter into the kingdom of God!"

#### QUESTIONS

1. What does Absalom represent?

2. To what extent should we let our affections for physical forms of life demand our attention?

3. How far can one transgress the law of nature?

4. Why is it difficult for us to give up material possessions?

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LESSON 8, AUGUST 22, 1920.

Unity's Subject—A PRAYER FOR UNITY WITH  
DIVINE LOVE.

International Subject—A PRAYER FOR PARDON.  
—Psalm 51:1-17.

1. Have mercy upon me, O God, according to thy lovingkindness: According to the multitude of thy tender mercies blot out my transgressions.

2. Wash me thoroughly from mine iniquity, And cleanse me from my sin.

3. For I know my transgressions; And my sin is ever before me.

4. Against thee, thee only, have I sinned. And done that which is evil in thy sight; That thou mayest be justified when thou speakest, And be clear when thou judgest.

5. Behold, I was brought forth in iniquity; And in sin did my mother conceive me.

6. Behold, thou desirest truth in the inward parts; And in the hidden part thou wilt make me to know wisdom.

7. Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow.

8. Make me to hear joy and gladness, That the bones which thou hast broken may rejoice.

9. Hide thy face from my sins, And blot out all mine iniquities.

10. Create in me a clean heart, O God; And renew a right spirit within me.

11. Cast me not away from thy presence; And take not thy holy Spirit from me.

12. Restore unto me the joy of thy salvation; And uphold me with a willing spirit.

13. Then will I teach transgressors thy ways; And sinners shall be converted unto thee.

14. Deliver me from bloodguiltiness, O God, thou God of my salvation; And my tongue shall sing aloud of thy righteousness.

15. O Lord, open thou my lips; And my mouth shall show forth thy praise.

16. For thou delightest not in sacrifice; else would I give it: Thou hast no pleasure in burnt-offering.

17. The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise.

**GOLDEN TEXT**—*Wash me thoroughly from mine iniquity, and cleanse me from my sin.*

**SILENT PRAYER**—*Create in me a clean heart, O God.*—Psalm 51:10.

The most mysterious part of man's nature is the heart. As the seat of the affections, it is the center of forces that are difficult to harmonize. Love is of itself blind. It is a force,—a wild, untamed cyclone of energies, swaying us this way and that way, until we are dazed, and weary of the struggle. We learn by experience that love must be directed by wisdom. If we give up blindly to the impulses suggested by our loves, we shall suffer many downfalls.

David represents Love passing through some of these experiences. He let his affections go out to many wives—he attached himself through the heart to the many sources of sensation which the love-nature opens. When one gives up to all the emotions engendered by love, there is a saturnalia of sensation in consciousness. On the surface there may be no indication of the lawlessness within. It is a realm in which thought is the field of action. Jesus had this in view when he said, "But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." David had given way to unrestrained love and had fallen into grievous error. But he was under divine guidance. His was not the sin of mere animal indulgence, and he is therefore set right under the law by repentance and affirmations of loyalty to the Truth.

The first step in all reform is the recognition of the power of the law. Wisdom shows us what the law is, and where we have fallen short. Then we are shown that there is no anger against us on the part of God.

The transgression of the law has brought its own punishment. We are not punished for our sins, but by them. God is Kindness, God is Love—"Lovingkindness"—a word of rare compound. A realization of this eternal truth that our Father is a multitude of tender mercies that blots out all our transgressions, unburdens us at once. The idea of vengeance and punishment for sin by an angry God, is a horrible concept. It keeps us on the lookout for an impending day of judgment, in which we shall be brought to account for every sin we ever committed, no matter how ignorantly. This fear of a future day of punishment fills the mind with a fear of impending danger, and is handed down from generation to generation as fear in the subjective consciousness. The sins of the fathers are thus visited upon the children. People suffer diseases that are not accounted for, the cause of which is the subjective fear of punishment for sin. The true remedy is here given: Repentance and open confession to the Lord.

When we with open mind acknowledge an error, and at the same time deny it any power over us, the way of the higher principle, the Lord, is made easy in consciousness, and we are truly then and there cleansed from our sin and its effects.

We cannot reconcile the statement that we were "shapen in iniquity, and born in sin." If the Psalmist refers to the mortal part of consciousness, the sinner, we can endorse the words; but the essence of Love is Divine, and it will prove its divine origin if we marry it to Divine Wisdom. And this Wisdom is in the "inward," the "hidden" part. It has always been there, but through our giving up to the emotions without, we have remained ignorant of its presence.

We can all profitably use these affirmations of David:

"Create in me a clean heart, O God; And renew a right spirit within me.

"Cast me not away from thy presence; And take not thy holy Spirit from me.

"Restore unto me the joy of thy salvation; And uphold me with a willing spirit."

If you have sinned in *thought only*, you need this confession and cleansing. We should purify our hearts daily from the corroding effects of the imagination. We delude ourselves when we think that because we have not done the overt act we have not sinned. The dregs of the lustful or error thought in any form, settle back into the subconsciousness, and we suffer the effects in some disease of the flesh.

Then let us become alert to purify ourselves daily with the cleansing words of a contrite spirit—a "broken spirit," the broken spirit of error, which the Lord will not "despise," but transform into a staff of strength.

#### QUESTIONS

1. Is love always wise?
2. What other faculty does love need to direct it?
3. What is the true remedy for diseases caused by subjective fear?
4. To what extent should we purify ourselves?

#### LESSON 9, AUGUST 29, 1920.

Unity's Subject — THE PRAYER FOR UNITY  
WITH DIVINE WISDOM.

International Subject — BEGINNINGS OF SOLOMON'S REIGN.—I Kings 3:4-15.

4. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day.

7. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice;

12. Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days.

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15. And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

**GOLDEN TEXT**—*The fear of the Lord, that is wisdom; And to depart from wisdom is understanding.*  
—Job 28:28.

**SILENT PRAYER**—*The All-Knowing Mind now reveals its presence and wisdom, and I behold the Inner Illumination.*

Gibeon means "pertaining to a hill." It was a sacred place five or six miles from Jerusalem, where the tabernacle had been erected for a time. With its buildings it had been a center of worship.

People are continually running to and fro in search of spiritual knowledge; they ask how they shall know

what the will of God is, that they may do it. Here is the first step toward learning the will of God: go to "The great high place." "Gibeon" is an attitude of mind which may be attained in various ways. It is written, "The fear of Jehovah is the beginning of wisdom." In the original, the word "fear" is "reverence." *Reverence* of the Lord opens the way to spiritual understanding. An earnest desire to know God is often all that is necessary to put the mind into touch with the kingdom within. Jesus said, "Ask, and it shall be given you."

But still another step is required to make permanent in mind the spiritual condition; that step is sacrifice. "A thousand burnt-offerings did Solomon offer upon that altar." The mind that is filled with thoughts of sense must give them up to make room for the new spiritual thoughts which the Lord will give.

Man's mind and body may be compared to a hive of bees. There is a constant gathering of substance by the busy thoughts, and this substance is stored up in ten thousand little pockets in the subconsciousness. If new honey is desired the old must be taken away. If you want your thoughts to gather the sweets of the Spirit, put away the honey of the old material life.

You may think that you are not especially attached to materiality, but self-examination will doubtless show you that there are unseen thought bonds which do hold you in this respect. A small boy whose hand was caught in a narrow-mouthed vase, was told to open his hand loosely. He answered, "If I do that I shall drop my penny." His hand would not come out because he was gripping a penny. Similarly, the inner will is gripping many desires that hold the man in sin.

It may be that the creatures you are to sacrifice are the animal appetites or passions, or some of the so-called enjoyments of mere animal existence. If bodily comfort has been considered of surpassing importance, self-indulging habits gradually fasten upon us. Instead

of getting up in time for church Sunday morning, we stay in bed, under the delusion that we are resting from the week's labors. Actual rest is attained through a change in thought, and a religious service is peculiarly fitted to renew the mind. Here is an opportunity to sacrifice the creature unto the Lord. It may be that you are clinging to money, or to clothes, or to food, or to some other material thing, fearing that you will come to want. This is an animal selfishness which must be "sacrificed . . . unto Jehovah" before you can realize the things of the Spirit. Begin at once to give to some good cause, or to some worthy person, part of your money or of whatever you are hoarding. Denial of material bondage will open the way to this "letting go," and you will find it easy and natural.

Solomon took the attitude of a little child,—receptivity and obedience to higher authority. Jesus understood the necessity of this state of mind in those who would come under Divine Guidance, and he said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

The only safe spiritual development proceeds from an "understanding heart." Superficial people think that they should be supremely happy if the Lord should pour out upon them riches and honor. But do they know how to handle these things that are apt to lead to misery with those who are inexperienced? The power of money is considered great in the world, and it masters the man unless he is very wise in his attitude toward it.

Understanding should be the foundation of all spiritual seeking. If we earnestly strive to find God he will open the way of communication. When the outer thoughts are quiet in sleep, the Spirit finds easy access to man's soul. This narrative of Solomon's dream reads as if God talked to him, but the almost universal testimony of those who communicate with the Lord in dreams, is that he uses symbols, as in the instances of Jacob, Joseph, Daniel and Peter. The mind makes a

mental picture of everything that comes within its ken, and if we were always still enough mentally and free from the darkness of sense deception, we should naturally see the pictures in one another's minds, and communication would be open and universal, without language. In the realm of thought pictures, God meets man consciously and communicates with him. Watch your dreams, rightly interpret them, and you will open up a source of instruction far superior to the wisdom of men.

### QUESTIONS

1. What is the first step toward learning the will of God?
2. Explain "the fear of Jehovah."
3. What part does sacrifice play in doing the will of God?
4. What creatures shall we sacrifice in attaining spiritual mastery?
5. What faculty must be developed in order to make spiritual development safe?
6. How does God communicate with man? Explain.

### LESSON 10, SEPTEMBER 5, 1920.

Unity's Subject—A UNION OF SPIRITUAL LAW WITH CONSCIOUS MIND.

International Subject—THE BUILDING OF THE TEMPLE.—I Kings 8:1-11.

1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion.

2. And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.

3. And all the elders of Israel came, and the priests took up the ark.

4. And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up.

5. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude.

6. And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8. And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without: and there they are unto this day.

9. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt.

10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah,

11. So that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah.

**GOLDEN TEXT**—*My house shall be called a house of prayer for all peoples.*—Isaiah 56:7.

**SILENT PRAYER**—*I was glad when they said unto me, Let us go unto the house of Jehovah.*—Ps. 122:1.

The body is made up of the accumulated thought experiences of the ages. The real body is invisible, being wrapped within the subjective consciousness of the individual. This relation is represented as the city of David in Zion (sepulcher). The word of God in the ark is the Divine Spark of man's being. The ark of the covenant is an accumulated inner consciousness of agreement with Principle. That is, it is the sum total of right thoughts and acts, which have, throughout the ages of the soul's experience, united itself to God. When we think and act according to Principle, there is left in the subjective realm of our being a certain mental result, which may be compared to the right answers

to the problems in mathematics worked out by the school boy. This result is carried over from life to life, as a sort of trial balance, forming the basis of each new body.

When we have through many experiences of body building accumulated enough of these merit-thoughts, they form the foundation in consciousness of a more enduring structure. Instead of inhabiting a transitory body (tent) that perishes upon slight cause, we enter upon the construction of a body that shall endure as a permanent temple of the most high God.

The assembling of the "elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem," is a drawing together in conscious unity of all the intelligent directive powers of the spiritual self, in support of the standard of peace and harmony.

This process may take place without the conscious mind understanding its import. The whole consciousness is made up of objective and subjective thoughts and their results. Like a chemical solution, they go through changes on the subjective side that are observed in their outer appearance only, and they are therefore but dimly understood. This feast in the seventh month, Ethanim, refers to a yearly culmination of certain thought forces engendered on the natural plane. Seven always refers to material fulfillment, and twelve to spiritual.

By study and meditation, the metaphysician learns to observe these inner changes in soul and body, and instead of calling a mental chemicalization a fit of sickness, he says it is a culmination of true and error thinking. It is in reality just what this Ethanim feast represents,— a celebration of a thought harvest. The Jewish feast took place in a time which covers parts of September and October.

The priests and Levites are our so-called "natural religious tendencies." These officiate in the rites and ceremonies of the tent, or tabernacle, and when the

more permanent structure is to be built, they bring up all the "holy vessels" from that structure. We can thus understand why some people are naturally of a religious turn of mind, though they may be born of worldly parents. They carry over from tabernacle to tabernacle the results and inclinations of former religious exercises. Thus the savage with his vague understanding of Deity, may, by constantly repeating certain religious ceremonies, accumulate a religious tendency which will make him "naturally religious" when he attains a higher plane of expression. The accumulated religious consciousness is the basis of formal religions, in which rites and ceremonies take the place of true spirituality.

The "holy vessels" are the thoughts that underlie and give form to the various organs of the body. The "brassen altar" of temple worship represents the generative life, the "tables of showbread" the substance-forming organs about the stomach, the "candlestick" the intelligence, and the "brassen serpent" the nervous system. There are others, but these indicate the practical character of the symbology.

The "cherubim" are symbolic figures that represent the attributes and majesty of God. They stand for those unfettered truths of Being which always are present in the Holy of Holies within us. If we do not have this higher realization before us constantly, we shall drop down to the physical plane, and our religion will become a mere phenomenal display. We are told that the cherubim spread their wings over the place of the ark, covering it and its staves, yet they are "not seen without" and "there they are unto this day." Here is a true description of the omnipresence of the Principle of Being in the whole spiritual life of man, though not outwardly visible.

At heart we have this holy place, where the cherubim spread their wings over the whole ark. It does not make any difference how great a backslider you

may be, the Spirit of God is not far away from your conscious mind. Just under your heart you will find a brain which in its depths treasures up the memories of all religious experiences,—engraved on the two tables of stone, or written in the very substance of your being.

In Jewish ritualism, the cloud that filled the whole place when the priests came out, represents the presence of the mind of God in its *visibility*; this is the manifestation which comes to us when we have dropped all formal religious exercises and are resting in the very consciousness of Deity. This brightness of understanding is so great that the priests cannot stand to minister in its presence,—there is no place for formal religious ceremony or thought exercise. It was in this consciousness that Jesus said, "He that hath seen me hath seen the Father."

#### QUESTIONS

1. What does the ark of the covenant represent in the individual?
2. What is the symbolical meaning of the assembling of the "elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem"?
3. How can inner changes in the development of soul and body be observed?
4. What do the cherubim represent to us in our inner development?
5. When does the mind of God become visible to us?

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Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.—*John 5:24.*

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Behold, God is mighty, and despiseth not any:  
He is mighty in strength of understanding.

—*Job 36:5.*



## POLITENESS IN THE HOME

MARY S. FLINT

One of the first lessons a mother should teach her child is that of politeness. Solomon wisely said in Proverbs: "Train up a child in the way he should go, and even when he is old he will not depart from it."

True courtesy indicates a well trained character, and one has well said, "The building of character is the end of all education." It is certainly refreshing in these days to see a child show an older person respect by rising to his feet when such a one enters a room.

The thoughtful son will instinctively stoop to pick up his mother's ball of yarn, or spool of thread, when she drops it on the floor, and he will gladly do any errand.

The child well trained in politeness will never fail to write a note of gratitude after having been entertained at the home of another, and such a one will promptly express gratitude for any favor or gift received.

The courteous child will be kind and obedient in the school room and ever thoughtful of his teacher.

Little things, yes! little things make up the sum of life. A word, an act, a kindly deed, may soothe or calm a strife.

Children are often best taught life's lessons of kindness by arranging that they reap the result of their own mischief. This is forcibly illustrated by an example from real life. Some of the older boys in a country school built a roaring fire to annoy the teacher. The primary pupils in the front row had to change their seats and the instructor was obliged to stand at the back

of the room to avoid the intense heat. After finding out who the culprits were, that wise teacher measured out to them their own medicine. During all that warm summer afternoon she insisted on the boys sitting as close to that blazing stove as they could get. It is needless to say that they never forgot the lesson which they learned from the righteous punishment which they received.

The father of a little four-year-old girl recently said to her, "You must always thank another for what you receive at the table." She replied brightly, "I only say 'thank you' on Thursdays and Sundays." She was but typical of grown-ups. How many of us forget to thank our heavenly Father for his many blessings, showered upon us daily! We are like the tiny child who only says, "thank you" twice a week.

The mother of this same little girl is teaching her two small daughters to repeat before each meal these lines:

Father we thank Thee for the night,  
And for the pleasant morning light,  
For rest, and food, and loving care,  
And all that makes the world so fair.

Such lessons, learned in childhood, are never forgotten in later years.

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## SHE WHOM CHILDREN RISE UP AND CALL BLESSED

"Mother, what you smiling at?" asked little Jane, looking up into the face bending over the ironing-board. "You must be awful happy!"

"Was I smiling, Child? Well, I don't know why, unless it is because 'The world is so full of a number of things, I'm sure we should *all* be as happy as kings.' "

"Why, Mother, that is in my reader; but I never knew it was meant for big folks like you."

"It is meant for any one who wants to make use of it, and was written by a man who had more cause,

maybe, to draw a long face over things than some other people I know of. Robert Louis Stevenson was a great man, not only because he could smile himself and make others smile, too, but because he taught great lessons of truth, and was a man who could do things, do them well, and smile over the doing."

Jane watched the big iron move quickly and deftly over the crumpled apron, smoothing out the lacey edge and bringing out the beauty of pattern. "I never thought of it before," she said, "but it must really be fun to be big like you are, and able to iron so nice. It is almost as nice as to play."

"Yes, Jane, it is pleasant to do a thing if you can do it well; it's worth smiling over, too. If I were a little girl your age, I am sure I should smile over my work if I could make a bed up as neatly as you made yours this morning."

Jane looked pleased at the praise, but answered honestly: "I didn't smile, though, while I was making it; I guess I forgot to."

"The smile wasn't in your heart, else it would have smiled itself without your remembering. Keep the sunshine in your heart, and it will be bound to shine out in your face. Now run and set the table; it is almost time for dinner."

As Jane passed back and forth to the table, there must have been a smile in her heart, for it bubbled over into song. Mother, pausing a moment to catch the high, clear notes, "There is music in my soul today, A carol to my King," smiled again, then turned to her work, breathing to herself the words, "And Jesus, listening, can hear the songs I cannot sing."

\* \* \* \* \*

"What you smiling at, Mother?" asked Jim, whose own face looked a little glum at having had his marble bag lost through the carelessness of a younger brother. "I don't see how any one can smile with such a bad boy as Fred always doing something."

"Was I smiling, Son? Well, I don't know just why, unless I was gloating over my enemies."

"Your enemies! Why, Mother, you have no enemies; and if you did, you are not the kind to gloat over 'em."

"Oh, am I not! How do you know that, I'd like to know? I *have* enemies, and I *was* gloating over them; so will you believe me now?" she answered with a gleam of amusement in her eyes.

"Mother, tell me who your enemies are, and I'll settle 'em, I will." The boy was doubling up his fist and looking at his hard, little red knuckles with pardonable pride and admiration. "I'm the strongest boy in our class, 'cause I've licked every one that'll fight. Tell me who your enemies are, and I'll fix 'em, I will."

"Who will settle your enemies while you are attending to mine?" she asked with a laugh.

"I will; I can 'tend to both; honest bright I can, Mother. Just tell me who they are, and I'll show you." He had half risen in his eagerness, and waited only for his mother's word to send him forth to battle.

She wanted to put her arms about him, and kiss the golden head so like her own; but such indignity, to a would-be conquering hero, was not to be thought of, so she answered him earnestly: "My enemies are not brave like you. They are too cowardly to come out and fight in the open. They run away and hide, and only sneak out and trip you up when you least expect it. They only fight when one is off his guard."

Jim looked puzzled: "Are they people I don't know, Mother?"

"Oh, yes, you know them well; for some of them are as much your enemies as they are mine—particularly Mr. Temper. He has a grudge against both you and me. Only this morning when he had us both in his power he made you slam the door, and he made me box your ears for slamming it. Oh, he is a regular tyrant when he corners his enemies!"

Jim's fists relaxed and a foolish smile overspread his face. "Oh, pshaw, mother! I thought you was talking of real enemies; I can't use my fists on that kind."

"Real enemies! Why, what do you call real enemies? Any one can fight with his fists, and beat, too, if he is stronger than the other fellow; but that's only boy's play. It takes something of the man to fight Temper and Untruth, Selfishness, and Greed, and all their relatives and friends. There are swarms of them—more than a whole regiment, or army. Only the brave ever conquer these foes, for 'if you have conquered yourself, you have conquered the whole world.' Of course if you do not want to help me you need not, for I have learned to conquer them myself when I really try to. They only get the better of me when I am off my guard, as I was this morning; then when they get the upper hand they sometimes keep it for several hours. That's what I was smiling over a few moments ago. I had just conquered Miss Impatience, who, by the way, is a sister to Mr. Temper."

"But, Mother," complained Jim, "you can't really fight such things, 'cause there isn't anything to fight."

"That is just it, my son; that is just why it takes bravery and courage to enter this battle. These enemies are like shadows, that sneak away into nothingness the minute certain real things come to take their place. These 'real things' are the weapons given us to fight our battles with, and it takes skill to use them—more than it takes to use one's fists. Love will destroy Temper and Impatience, just as the sunshine destroys shadows; self-respect destroys Untruth, and the best all-around weapon is a smile in the heart and on the lips."

Just then Baby Ralph upset Jim's stamp collection, sending the bits of paper flying in every direction. For a moment Jim stood rigid, the blood fumed to his cheeks, and the angry light leaped to his eyes. His mother, watching, saw him relax; then quietly and

gently he pushed Ralph out of harm's way and patiently picked up each precious scrap of paper. A wry smile twisted the corners of his mouth as he looked up into his mother's face. "'Tain't always just easy to gloat, is it?" he remarked.

"That's part of the battle, Son, and maybe it is the hardest part; but don't forget, it is a man's battle and worth winning."

\* \* \* \* \*

"Now what you smiling at, Mother? I never did see a person like you, that always seemed to have something funny up her sleeve."

"Was I smiling, Father? Well, maybe I was; but you never saw a person who had more to smile over than I—now did you?"

Father looked a little doubtful. "I suppose the taxes coming due, and the children needing shoes, and the cornfield a failure, and the big bay lame, and all the work of this house on your hands, and the care and worry of the children, and all the rest of it, is enough to make you smile; but I must say I don't just see it that way."

For just a moment a shadow crossed the calm features; then it passed, and the sun shone out. "Yes, Father, those are just the things I was smiling over. The work of our hands is the most precious gift of an all-wise God. To know that I am filling a place in this home that no one else could fill quite so well as I, is worth smiling over, isn't it? To know that economy and management will pay the taxes and buy the children's shoes; that care and intelligence will cure the big bay, so that we may not only save his life, but that he may yet give us many years of service; to know that while the corn was a failure it was through our industry and energy that the wheat was saved; that every stroke of housework<sup>ing</sup> helping my boys and girls to grow into strong, clean<sup>er</sup> men and women, and that 'care and

worry' need never enter my door unless I invite them—all this is worth smiling over, isn't it?"

"And how about the grumbling, complaining old husband who is so busy finding fault that he never has time to look upon the bright side, or help along the smiles?"

"That is also a cause for rejoicing, for no such husband exists—at least not in this household." She turned again to her work, while to himself her husband repeated the proverb, "She is like the merchant-ships; She bringeth her bread from afar. . . . She is not afraid of the snow for her household; For all her household are clothed with scarlet."

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Many there be who have sought light and Truth, but without wholly, where they are not found. Till, finally, they came so far from home, they could not back again to gain their quest. And so, by this means, have they missed the Truth, for it is wholly inward, in the ground-work, not without. Whoso in all sincerity will find enlightenment and insight, let him take thought and wait upon this birth within himself, in the ground-work of him; thuswise will all his powers become illumined and even his outer man.—*Saint Augustine*.

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"From the human World of Make-believe  
It is only a little space  
To where the dearest of children live  
In a perfectly lovely place.  
And Grown-ups find, when the heart grows pure  
There is an Enchanted Land—  
They find the key to the Magic door,  
In the clasp of a baby's hand."

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"In the new day that is dawning the father will not shirk his part. No teacher or leader can ever take the place of Dad."

## MOTHERHOOD DEPARTMENT

### THE MATERNITY MINISTRY

Some of Unity's readers think that the inauguration of the Motherhood Department indicates a change of attitude about regeneration, or a compromise with generation. As we explained in Unity last month, we are still emphasizing the observance of sex purity in order to fulfill the law of regeneration. Jesus said of some men, "There are eunuchs, that make themselves eunuchs for the kingdom of heaven's sake." Whoever expects to get into the kingdom of heaven (which is here and now) must follow Jesus in the regeneration. When our men of scientific research better understand the creative processes of body, they will see the necessity of conservation of its life and substance in order to save it from senility and death, and instead of transferring life glands from virile animals to impotent men, they will teach the five-virgin life, as did Jesus. This law of life is fundamental in regeneration, and no one will ever be saved from physical death who does not observe it. Those who have light on this law, and follow it, are the wise virgins who "took oil in their vessels with their lamps." "The foolish, when they took their lamps, took no oil with them." The body is the lamp, the nerves are the wick, and the precious fluid of life is the oil. The light is individual understanding and the bridegroom is Universal Christ Consciousness.

When one has had enough of sense consciousness and desires to enter the school of the higher life, the Law will clear the way, if the student is faithful to it. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The twenty-fourth chapter of Matthew is usually interpreted to be a prophecy of the end of the world, but when asked about this, Jesus said, "Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray." Instead

of applying the prophecy to the end of the world he said the signs were of his coming. Those who are putting on Christ see that what is described in this chapter is symbolic of what they are passing through in the regeneration. The "abomination of desolation" standing in the holy place is plainly sex lust. Those who choose to follow generation should pray to be delivered from the lust of sensation. No child should be begotten without prayer, and the mother should be like Mary, a virgin in the sight of her husband from the time of her pregnancy.

By giving heed to the symbolical lessons of the Bible, we may learn many lessons not only in regeneration but also in generation. Those who choose to bring forth children can do so, and, like Elizabeth and Zacharias, receive the blessing of the Lord. But they should also remember that Jesus said the least in the kingdom of heaven or regeneration was greater than their son, John the Baptist.

The Maternity Ministry in the Motherhood Department is established for the purpose of helping prospective mothers in the problems incident to their experiences. This work means much to the world. There are waiting to be born into the earth plane souls so advanced that their presence and activity will immeasurably promote the race redemption. These souls are drawn to those women who seek motherhood in its immaculate character, the pure attracted to the pure.

There are queries that suggest themselves to the minds of the Marys of this day. In any of these, if we can be of assistance to you, write fully. It will be our happiness to interpret the Mary standard of motherhood, as individual cases may require, and to work with you to bring forth the Divine Idea clothed in flesh.

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I am writing to tell you that you may discontinue prayers for my sister, who has almost entirely recovered. It is considered wonderful that she has improved so much. Her baby daughter is one week old, and both are doing so well.

Every one said she could not possibly live when the baby came. We can never thank you enough for what you have done. God is indeed wonderful.—*R. S.*

I have to report to you the wonderful condition of my wife. We were blessed with a little son, May 5. Everything went like clock work. He is a perfect specimen, and both mother and child are doing well.—*T. McE.*

The Motherhood Department, inaugurated in Unity, makes me very happy, perhaps because it corrects an erroneous idea. I thought that your experience had been very different from ours, or that you were unwittingly condemning the stairs by which you had climbed. We ask your prayers and blessings for the child now coming into expression, especially the blessing of coming into a home where there are no fears, no foolish anxieties.—*E. L.*

I wrote you for help for E. B. She was taken to the hospital, for doctor and midwife feared convulsions. The doctor was amazed to see that everything was all right; the baby was born without even one pain. Two hours later, just as if nothing had happened, she felt like getting up; she was not weak in the least. The sisters in the hospital and the doctors said that they never had known a case so successful. The baby is thirteen days old; they are at home, and both are feeling extra fine.—*D.*

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## HAPPINESS

Nature has granted to all to be happy, if we did but know how to use her benefits—*Claudian.*

Happiness is a sunbeam, which may pass through a thousand bosoms without losing a particle of its original ray.—*Sir P. Sidney.*

Happiness is neither within us nor without us; it is the union of ourselves with God.—*Pascal.*

To be happy is not the purpose of our being, but to deserve happiness.—*Fichte.*

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The possible stands by us, ever fresh,  
Fairer than aught which life hath owned,  
And makes divine amends.

—*Jean Ingelow.*

## OUR PAGE OF BLESSINGS

*"Before thou eatest pause and raise  
Thy thought to heaven in grateful praise."*

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### DAILY SUPPLY

Give us this day our daily bread.—*Matthew 6:11.*

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Pour out upon us Thy blessing and make us to realize that man does not live by bread alone, but by every word proceeding out of the mouth of God.—*F. T.*

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As we partake of the food before us let us remember that we give it the quality of our thought, and so eat in joy and thanksgiving that we may keep our temple whole and acceptable unto the Lord.—*M.*

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Blessings upon this bounty and thankfulness for the abundant good which Thou hast given us this day.—*F. T.*

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Our Father, we do acknowledge Thee in all of our ways, as is the command, in the thoughts we think, in the words we speak, in the food we eat, and in the liquids we drink.—*L. B. C.*

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We thank thee, Father, for this food, and for thy life and love and tender mercies. May we ever realize our unity with thee, and give grateful praise for thy manifold blessings. Amen.—*M. P.*

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### FOR THE HOME

The living Christ of God is in this house. His presence is felt as health in our bodies, order in our lives, and love in our ways. We see only the good, think only the good, and meet only the good.

# SOCIETY OF SILENT UNITY

*"Be still, and know,  
that I am God."*

## INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

**UNITY SCHOOL OF CHRISTIANITY,**

SILENT UNITY DEPARTMENT,

Tenth and Tracy Avenue, Kansas City, Mo.

## CLASS THOUGHT

Held daily at 9 p. m.

August 20 to September 20, 1920

*In the name of Jesus Christ, I am made whole,  
and I give thanks in prayer and praise.*

## PROSPERITY THOUGHT

Held daily at 12 m.

August 20 to September 20, 1920

*I am restored to the riches of the Father's  
house, and all things are added unto me.*

## CLASS AND PROSPERITY THOUGHTS

*In the name of Jesus Christ, I am made whole, and I give thanks in prayer and praise.* The name of Jesus Christ is the Word of God as the word appears in the manifest realm. Christ (Principle) is Life invisible, and Jesus (manifestation) is life visible. Christ is God active. Christ acts upon Substance, producing the perfect man, Jesus. When permitted unhampered sway in any man's life, Christ heals that man of any and all infirmities. The name of Jesus Christ is therefore the Healing Word of God. Held in consciousness, this Healing Word of God will make us mentally like Jesus Christ. Held in the body as the pattern of purity and perfection, it will build around itself the indestructible body of Spirit-Substance, such as Jesus Christ has. Mind and body being redeemed through the process of God-creation, we shall be made whole. Then, to anchor our redemption in the Life of God, we give thanks in prayer and praise, and our wholeness shall never depart from us.

*I am restored to the riches of the Father's house, and all things are added unto me.* The restoration which shall bring us into the Father's house, is a restoration of the consciousness that "I am in the Father and the Father in me." We never have been, and we never shall be separated from the Father, but we are not always conscious of our union with the Source and Presence of Supply. When through contemplation of our essential oneness, we establish the consciousness of riches within, we have established our prosperity, and never again shall be poor. The Father's house is that spiritual condition in which we feel God as our abundance of every good. Knowing that every form of supply must exist in consciousness to exist at all, we have entered the Father's house. Here are added unto us kinds and quantities of riches that exceed our expectations; here we are prospered beyond all our former dreams of opulence.

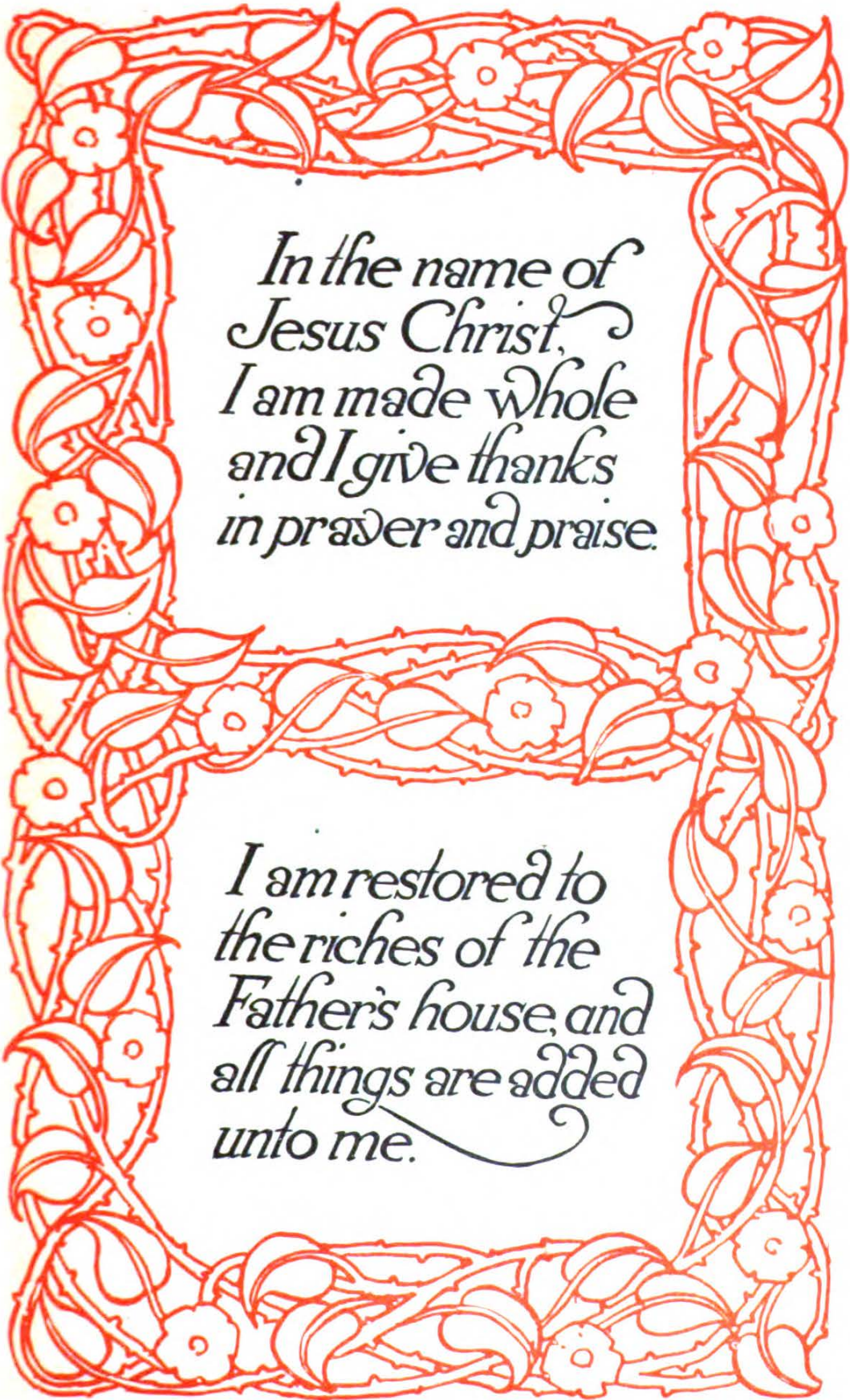
## EXTRACTS FROM LETTERS

In answer to one who asks if the tithe can be divided between spiritual works and works of charity.

Many of our correspondents have been making inquiries similar to yours concerning tithing, and we have answered them all in an article on "Tithing" which was published in *Weekly Unity* bearing date of March 13, 1920.

In order to get at a right solution of the tithing matter, it is well to first take up the idea of tithing as it was made known to the children of Israel by Moses. Read Numbers 18:20-21, Leviticus 27:30-32, and Nehemiah 10:35-37, and you will see that all tithes were to be given to the Lord's work,—to those who were spending their time and efforts in helping others spiritually, and not to persons who were engaged in secular work. We believe that the instructions then given should be followed today in tithing.

To give to a neighbor, friend, or one who appears to be needy, is an act of love or charity as the case may be, and if done in wisdom is to be commended; but the "tenth" should not be used for this purpose. Really one should never give to any one with the thought that the individual is poor or needy or lacks any good thing, for such a thought will do more to limit the individual than the gift will do to help him. One should persist in seeing every one at all times as prosperous, and should declare the word of prosperity for all. Then if led to do so, one may pass along a part of his substance to another with the knowledge that all that the Father has is his, and that the same all is at the disposal of his brother. It must be remembered that nothing belongs selfishly to either of them. In this consciousness, one is simply sharing with this brother or sister the good that belongs as much to the brother or sister as to him, and all parties to such a transaction will be blessed and truly helped into greater good. The idea, you see, is



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Jesus Christ,  
I am made whole  
and I give thanks  
in prayer and praise.*

*I am restored to  
the riches of the  
Father's house, and  
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unto me.*

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really worth far more than the manifest symbol. But this giving is outside of the law of tithing.

Read the words of Jesus in Matthew 10:5-11 and Luke 10:1-9, to the twelve, and to the seventy he sent out to preach the gospel; read also the words of Paul in I Corinthians 9:11, 13-14, and in Galations 6:6. You will see that all down through the ages the law has been that those who serve the people in spiritual ways should be supported by the freewill offerings of the people. This purpose is what tithes were and are for.

In reading your letter, we see that you do not really understand the nature or scope of our work, so we shall explain a little,—not that we are seeking to have you give more to us unless you feel that you should do so, but we are sure that you will be glad to understand more about our ministry.

In the first place, since we do not take in advertisements and give them place in Unity Magazine and Weekly Unity, our only channel of supply for the upkeep of the expense of printing and mailing them out is the one dollar a year subscription price and the offerings that are given by those who understand and think the work worthy of their gifts. You can readily see that one dollar a year subscription price for Unity Magazine does not meet the expense of putting it out. The same is true of Weekly Unity. Since we do not use them as advertising mediums, the supply for covering expenses must come from the Father through other than the usual channels in the publishing business. Freewill offerings are an avenue through which the Father meets our needs.

Then there is our Silent Seventy Department that sends out stacks and stacks of free literature that is printed by us. No price is set on literature forwarded from this department, and the cost of printing, mailing, etc., is met by freewill offerings.

Our Silent Unity work is also carried on at a great expense, all on the freewill offering plan, as we make no

charges whatever for our ministry in this department. We also have a Correspondence Course of lessons that is sent out to all who wish to take it, free of charge. Freewill offerings are accepted as compensation. There are our Good Words Club and our Local Healing Department; the latter takes care of cases in the city where personal attention is desired. Another work is carried on by the Field Lecture Department.

In the various Departments of our School, there are some two hundred workers who spend their time in this ministry. Their support must come through the gospel they are engaged in putting forth to the world, because very few of them have any private incomes apart from this, and their work here leaves them no time in which to carry on any business or secular employment outside in the business world.

We are constantly adding to our buildings,—enlarging them, and putting up new ones, to accommodate our ever-increasing ministry. The upkeep of these structures,—the heating, lighting, janitor service, etc., all comes through freewill offerings from those who wish in this way to help in the good work that is being carried on by our Unity School,—those who have been helped and blessed themselves and who wish to aid in the spiritual good of mankind.

As we said before, we are just giving you this information, that you may know. You should do exactly according to the wisdom of the Spirit within you as to where you shall give your tenth, but give it to the ministers of the Lord and his work somewhere, preferably to those who are being used for your spiritual good. You will be greatly blessed in such giving.

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Sacrifice and offering thou wouldest not, But a body didst thou prepare for me; In whole burnt offerings and sacrifices for sin thou hadst no pleasure: Then said I. Lo, I am come (In the roll of the book it is written of me) To do thy will, O God.—*Hebrews 10:5-7.*

## SILENT UNITY HEALING

*"What Hath God Wrought!"*

We are sometimes asked if the testimonials printed each month in Unity are really true—the inference being that we manufacture them. Our answer is that they are true to the best of our knowledge and belief. We make the extracts from letters received from our correspondents. We do not have the inclination nor the time for further investigation. The writers have not been personally asked to acknowledge the help they have received from our ministry, but do so of their own volition. If they are laboring under the delusion that they have been healed when they have not—as some of the doubters suggest—the matter can be settled by conferring with them direct.

We do not publish the names of those who write of their healing, because we have not asked their consent to do so, but we keep the addresses for three months, and we will gladly help to open up correspondence between any of these writers and any one who wishes to know more about a particular case.

The critics usually say that the testimonials are too strong and too numerous for human belief. Yes, they are strong, because a great power does the healing. Nothing is too hard for Divine Mind, and the majority of cases that come to us have tried everything else. But we welcome such cases because the mind that has tried all material aids and failed, is open to the Divine Power and the help comes quickly.

The testimonials are many, it is true, but the fact is that we do not print to exceed one-fourth of the many we get from day to day. We could fill every page of this magazine every month with such letters and then have plenty left over. However, these do not include all the demonstrations of the Law by any means. A very large per cent of those who are helped in various ways do not write to us at all. Jesus healed ten lepers

and only one returned to give thanks. We do not think our friends are so derelict as this, but when we meet with some of the workers from other parts of the country, and they tell of the many who have been helped through this ministry, and who have made no acknowledgment to us, we marvel at the power of the Spirit.

Some people who are not well informed say that we publish these testimonials for pecuniary gain. This charge might be brought against us if we asked a price for our work, but, as we do not have a financial object in view, we deny the allegation. This is not a business but a ministry. We are not merely healers; we are teachers. We help men, women, and children, everywhere, to bring forth the healing virtue within their own souls. This is soul saving, and it is a great work. Daniel Webster once said:

"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten to all eternity."

Those who are engaged in this work are very happy in it. We are not burdened with an elaborate classification of diseases and their specific remedies. We have one Great Physician who gives out all prescriptions and applies the remedies. Our work is simply to call the attention of the patient to this Omnipresent One. This is done silently, in prayers; by mentally speaking the Word of Truth to the needy one, and by the written word of instruction. Every soul has within it the key to health. That key is faith in God. Quicken your faith, and you set the healing force at work in soul and body. "Thy faith hath made thee whole," said Jesus.

Here are a few extracts from letters which our secretary has made this month. If you should desire to com-

municate with any of the writers, address your letter to the initials and town, as here given, and send it to us to be forwarded. We are sure every sincere inquirer will receive a reply to his questions if they are asked in the right spirit.

## HEALTH

*Cincinnati, Ohio*—I want to tell you of a little demonstration I have made. About two weeks ago, I cut my finger with a knife. It was a very deep cut, and my husband said, "Oh! put peroxide or balsam on it." But I replied, "I am not going to put anything on it," for, I said, "I am going to let God take care of it." I kept a clean piece of linen on it, and now it is healed so completely that no scar can be seen on my finger. And the strangest part is that it did not hurt me in the least, not even when I cut it.  
—*Mrs. H. T.*

*Quincy, Ill.*—God is blessing us daily with new proofs of his love. I was healed almost instantaneously of what the physicians were puzzling themselves to find a name for. Some called it a nervous breakdown and others said that it was a general decline. Anyway, my wee bit laddie and lassie asked our Father not to *name* it but to *heal* it, and next morning I arose well and able to go about my day's business as usual. Truly God is Good!—*Mrs. J. S. M.*

*Bates, Ark.*—I am writing to let you know that I have not a vestige of rheumatism left, and that you may discontinue prayers for my special benefit. Words are inadequate to express my gratitude for your help, and I praise God for life and health.—*G. B. M.*

*Clinton, Minn.*—I wrote you for prayers for my daughter who was very low. Please discontinue the prayers, as she is entirely healed. The day I wrote, her pulse was 170, and her temperature 106 degrees. I feel sure that we owe her life to God and Unity—*Mrs. N. D. H.*

*Winston Salem, N. C.*—Sometime ago I wrote and asked your prayers for healing of acute indigestion. I praise God and give thanks that through our prayers the trouble has ceased.—*M. A. S.*

*Seattle, Wash.*—I wish to report that the hip trouble is all gone and that I feel fine. I thank God and Unity for all this good.—*E. C. H.*

*Taylorsville, N. C.*—I wish to thank you for your prayers for the healing of my teeth and gums. I feel that

the work is accomplished. The two teeth which the dentist said would have to be filled within a month, are quite sound and strong. Thanks to our Father and you dear people.—*Miss V. W.*

*Cincinnati, Ohio*—I want to thank you for your prayers in my sister's case. You may discontinue; she is healed, and is in better health than she has been for years. Her lung is normal and all other trouble has disappeared.—*A. M. M.*

*Kingsburg, Cal.*—I wrote to you for prayers for my daughter who was suffering from adenoids and a run down condition. She is healed and is gaining in weight. I praise God and Unity for the blessings bestowed upon me.—*Mrs. R. R. E.*

*Freeport, Texas*—I am writing that you may discontinue prayers for my baby, who has entirely recovered from abscess of the kidney. I am so thankful, and I know that God always hears our prayers.—*Mrs. W. T. F.*

*Portland, Oregon*—I want to report the protection received by my grandson. He was run over by an automobile on Monday about four p. m. I wired you for prayers at once. The machine ran upon him and stopped. It took three men to lift it off him. He was fully recovered and able to go shopping with his mother on the following Saturday. No one around can understand how his intestines and abdomen were not crushed, but I know it was the power of prayer sent to the loving Father before the accident. My grandson was always on the street and different ones had said, "L. is going to be run over." I always denied it, and many times said the 91st Psalm for him.—*J. E. K.*

*Northfield, N. J.*—I cannot express my thanks for the good your prayers have done for both my wife and me. Her health now seems completely restored, when but eighteen months ago we thought her days were numbered by an enemy in the shape of a disease that seldom spares those upon whom it fastens itself. My health is perfect. We are each day learning the power of Divine Love.—*A. O'N.*

*Binghamton, N. Y.*—I wrote to you asking for prayers for my husband's condition, due to a slight shock that twisted his mouth out of shape and paralyzed one eyelid, so that it remained open, causing the eye to run continually. I am so happy to tell you that the condition is entirely healed. We are both very grateful for this wonderful demonstration. Words are inadequate to express the gratitude for such wonderful help, either to the great Divine Intelligence or to you.—*Mrs. W. McK.*

# PROSPERITY

*Norfolk, Va.*—I wish to express my gratitude for your prayers. I wrote you, earlier, asking your prayers to the end that my watch might be restored to me. Four days ago I received your letter and the instructions which were most inspiring, and yesterday my watch came back to me! I prize it very highly, but having it again pleases me not so much as the realization of our Father's infinite love and power.—*Mrs. W. E. W.*

*Chicago, Ill.*—I wrote last week asking help in finding my handbag. I am sure you will rejoice with me to know that the lost is found. I am so thankful to God and you for all help.—*Mrs. J. M. C.*

*St. Louis, Mo.*—Kind thanks for the service you have given me in helping me to find a home. We found one, moved in, and we are all well and happy in it.—*Mrs. G. K.*

*Newark, N. J.*—I wrote to you for prayers for prosperity, as I was out of work and could not find what I wanted. Before I received your loving prayer I had found work, and after four weeks I received a raise in my salary. Words cannot express my loving thanks for your kindness.—*M. A. T.*

*Los Angeles, Cal.*—Please discontinue prayers for my son. He has steady work and is happy and contented. I thank God and Unity for this help.—*Mrs. T. A. DeC.*

*Springfield, Mo.*—I write to thank you for your prayers for my two sons. I sent the letter Thursday, and Saturday noon the eldest one obtained a good position; the other one quit his job Friday, and Monday he went to work at a place where he is so much better satisfied. I realize that it is the result of your prayers to our wonderful God. Oh! praise him forever!—*L. W.*

*Salt Lake City, Utah*—I received my Prosperity Bank. A short time after it came, I obtained a very much better position with more pay, for which I am very thankful. I could not express the good Unity has brought to me.—*M. E.*

*Three Rivers, Mich.*—I am happy to report that I secured a position after writing to you; the work is better suited to me than anything I have had before.—*Miss M. E. S.*

*Newton, Kans.*—I thank you from the depth of a humble and grateful heart for your prayers for success with my session. I had the most helpful and most successful year of any ever held. One of my members remarked, "Somebody has been praying."—*Mrs. E. M. J.*

## BE YE TRANSFORMED

*Westfield, N. J.*—I cannot possibly compass in a letter, in fact I do not think I can quite express in words, any more than I can repay in money, what Unity has done for me. It is one of the things one cannot measure or tabulate. I can only try to pass on to others the good which I have received. Unity teachings have not merely helped me to demonstrate health and prosperity. They have, above all, led me to a better understanding of God and my relationship to him, and also to a better understanding of myself. This is the basis of happiness, and I see no end to the joy before one who comes into the consciousness of the Love of God as a constant presence within, as well as without,—one who knows his oneness with that presence. Though I said this, and knew it, it has taken me a long time to realize oneness. But to you, who have helped me in this work, I am deeply grateful, and I pray God to bless and prosper you in your ministry.—*A. J. V.*

*Philadelphia, Pa.*—It gives me great pleasure to write you. I have just been reading in one of your magazines the numerous statements of thanksgiving made by many who have experienced the fulfilling of the Law. I now desire to add my testimony. Nearly all of my life I have had a fair amount of faith, but it was always an indefinite trust, behind which was the persistent longing for Truth. Many months ago I realized the Truth of giving and receiving, and began to practice tithing. I have given freely, and I have received freely. I have enumerated my many blessings, and as I look back over the months that have gone by, I see again the need for the living of a thankful life. My finances have increased, so that I have been able to carry out a long thought of project, and I am assured of financial security for the immediate future. Last, but not least, I have increased greatly in wisdom and in understanding, so that a solution of all difficulties is easily found, and I am able to use great tact in dealing with others. Of one thing I am sure: The Law always works for us when we work with it.—*Miss J. M. S.*

*Alton, Ill.*—Through your ministry we have received more than we ever expected. We never realized that so much good could come from these little Prosperity Banks. It is with a truly grateful heart that I write you, for I feel that it is through your prayers, and through your teaching us how to think aright, that the doors of financial success open to us every day. We both try to be grateful and to

hold prosperity thoughts and to see God's abundance everywhere. We were both so pleased to have our twelve-year-old daughter graduated to first year high school, by making another double promotion. This makes the fourth double in two years. She does well in her music, also, and with little practice. Oh! I wish I could tell you of all the good things that have come to us in the past year. I am so thankful for the small demonstrations as well as for the great. Everything is turning out well for us. Since receiving our Prosperity Banks we are seeing things in a different light, and we know that God is giving us our increase daily. Without your help this would not have happened. I thank God and Unity for all these blessings; and may God bless you in your work.—*Mrs. W. L. Jr.*

### HELPED BY UNITY LITERATURE

*Los Angeles, Cal.*—I wrote you for prayers for harmony. All inharmonious feeling between my husband and mother has cleared away; in fact they are growing fond of each other. You have helped my husband and me in so many things, dear Unity. I am grateful to God.—*Mrs. A. R. A.*

*Cleburne, Texas*—You will never know what that "little magazine" means to me and my family. It has not only made me understand the Bible better, but it has also led me to realize that God is with me always. I have gained five pounds since I wrote to you a little over a month ago, and life never looked brighter and sweeter to me than today. I know now that it will not be long until we can own a home again. I thank you for your help.—*Mrs. L. G.*

*Houston, Texas*—I cannot find words to express the help you have given to me through your understanding of the dear Father's love for his children. I have been able to control seemingly bad conditions through my study of Charles Fillmore's book, "Christian Healing."—*Mrs. A. S.*

*Pasadena, Cal.*—I want to give thanks for the great uplift and spiritual development that has come to me as a result of a second reading of Mr. Ingraham's article in the April issue of Unity. I read it first after receiving my magazine, but do not remember that it impressed me any more than to make me feel that it was true and well written. Shortly afterwards, I was with a gathering of Truth seekers; one of those present I considered an example of the Jesus Christ teaching—a woman whom I thought beautiful and

lovable. On this occasion, I was shocked to hear her talk about certain sins that had hold of people (and the way she pictured them they appeared horrible); worst of all, she seemed to be talking to me, although I did not think the "cap fitted." The rest of the period I was in a most resentful, unhappy, and bewildered state of mind, and left the meeting resolved I would never go again. But blessed Truth came to my rescue, and I heard it say, "You pretend to love this person, yet you are angry. How can these conditions be reconciled?" As soon as I reached home, I remembered the article on Love in the April Unity. I began to *study* it; all ill feeling did not disappear at once, but I kept repeating, "True love has a staying quality; it is not turned from its chosen course by change of conditions and circumstances," until a great peace of mind descended upon me. Only a real lover of the Truth can know the bliss that is mine. Bless the Unity Society and its workers. G. C. B.

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### MISCELLANEOUS

*Los Angeles, Cal*—I wrote to you for prayers for protection for my husband and myself against the flu; neither of us had a cold. The help went farther than that. A large house across the street from us was burned. We have no fire protection in this locality, except a garden hose. The fire caught on our roof in a half dozen places, but died out. The cinders lay thick on my garden and poultry yard, but no serious damage was done. I thank God for Unity and that it is of such help to those who cannot yet see their way clearly.—*Mrs. M. E. S.*

*Seattle, Wash.*—I am writing to thank you for the wonderful help we received for my little boy, A. He was healed at the five o'clock silence, the day that you got my letter. The swelling nearly all disappeared; the discoloration left in a few days. Please discontinue prayers for him as he is now manifesting perfect health. I am thankful to God and to Silent Unity for the many blessings we have received.—*Mrs. M. T.*

*Ruch, Ore.*—I wrote on the first of June to ask your prayers for rain, and it came on the seventh. You may discontinue your prayers, for we have had a most glorious downpour, and it has rained some since. It surely has done much good, and I thank you very much for the help given.—*Mrs. E. S.*



## I. N. T. A. CONGRESS

The Seventh Annual Congress of the International New Thought Alliance will be held in Kansas City, Missouri, September 19-26, 1920, at the Unity School of Christianity, Tenth and Tracy Avenue.

This is the first congress since the Unity School of Christianity and the Colorado College of Divine Science have joined forces with the I. N. T. A.

Addresses by the leading New Thought speakers.

In addition to the lectures, there will be healing meetings conducted by some of the most powerful healers in the world, experience meetings and sessions devoted to the children's work, men's and women's clubs, prosperity, health, extension, and other special subjects.

For information with regard to rooms during the congress, apply to Congress Secretary, Unity, Tenth and Tracy Avenue, Kansas City, Missouri.

For general information apply to International New Thought Alliance, 311 Ouray Building, Washington, D. C.

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## INNER VISION DEPARTMENT

Although the interpretation of every dream and vision submitted to us requires the close study and clear discernment of developed workers, we make no charge for the service, but, like all Unity's ministry, it shall be on a love offering basis. We shall let the Spirit within each one determine the compensation. The Lord provides for us when we do his loving service and make the matter known to his people, hence this explanation.

Write out your dream or vision in condensed form,

giving any incident or thought that had to do with it, and mention the compensation you inclose. Address  
UNITY SCHOOL OF CHRISTIANITY,

Tenth and Tracy Ave., Kansas City, Mo.  
*Inner Vision Department.*

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## PUBLISHERS' NOTES

In "Love: the Supreme Gift," Professor Henry Drummond has, with a most masterly skill, analyzed the greatest word symphony in literature, the thirteenth chapter of Paul's First Epistle to the Corinthians. The author proves the supremacy of love by showing how Paul measured it up with all other gifts, first by contrast, second, by analysis, and third, by defense.

As to contrast: Love is weighed in the balance with eloquence, prophecy, faith, charity, sacrifice, and all these are found wanting; the "sounding brass" of much so-called silvery-tongued oratory,— "brazen words without emotion," charity, only one avenue of love, sacrifice, even though you give your body to be burned,—all nothing without love, the great universal solvent.

As to analysis: The author sees "Paul passing this thing—love—through the magnificent prism of his inspired intellect," and giving us "the spectrum of love" as he descants on its component parts,—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity. And the wonder of this analysis! Every phase of human conduct in relation to both men and life is slashed with the scalpel of truth, but immediately the oil of love is lavishly poured to heal the wound. Have you a bad temper? Find out all that is at the bottom of it; then you'll stay up nights to learn that love is not easily provoked. Do you lack patience and kindness? Take lessons in "love passive" and "love active" from a master teacher, until you reach a higher class in this school of magnanimity. Do you fall short in courtesy—in observation of the ordinary rules of politeness as you carry on your ordinary social intercourse? No book on etiquette can prepare you, even for courts and palaces, if it were necessary, as do the teachings of this essay. Are you unduly critical? Get sweet, by transmuting the acid fluid of your nature into the milk of human kindness.

As to defense: Love is greater than all the virtues

combined, just as light transcends the elements of which it is made up. You cannot make love to order, you can only cultivate it by contemplating the love of Christ. Prophecy, tongues, knowledge, all fail; love only is eternal. In defending love as the supreme gift, the author has, perhaps, displayed his consummate ability in both reasoning and persuasion.

The dissection of a masterpiece usually results in dissatisfaction to the reader; but the lily has at last been painted successfully in Professor Drummond's work. "Now abideth faith, hope, love; . . . but the greatest of these is love."

"Love: the Supreme Gift," daintily bound, price, 50 cents.

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The September issue of Unity will be devoted to a consideration of the Order faculty. The old fashioned copy books used to tell us that "Order is heaven's first law." We have but to observe the rhythmic sequence and order in nature to know that this is so: the planets revolve in their orbits with unfailing regularity; the seasons come and go in undeviating succession; seedtime and harvest follow as the night the day; the blood pulsates through the body in certain definite beats. If God kept house as some of us keep our homes and our shops and our desks, the whole universe would go to smash. An orderly mind begets an orderly unfoldment of the faculties and orderly surroundings; and these are dependent on spiritual progress which is marked by certain definite steps. If you have ever attempted to force open the bud of a flower or tried to assist the little chick just coming out of the shell, you have learned the lesson of the necessity of orderly unfoldment.

Read September Unity that you may learn to establish Divine order in your mind, body and affairs.

A Theatrical or Transient Mailing Department has been arranged for the benefit of those who have no permanent address, yet who desire to receive our publications. This is done because the Post Office will not forward magazines or second class mail. By this special arrangement, the publications requested are sent out immediately as stamped mail. Those who desire the coöperation of this department will please observe the following: Write letter giving the date and name of the magazine desired, and an address far enough ahead to enable mail to reach you easily. Also be sure to put "Theatrical" or "Transient"

plainly at the top of your letter and on the outside of your envelope. No doubt all of our friends who desire to take advantage of this method will be glad to send the extra \$1.00 which it takes for postage.

Unity publishes a popular set of booklets known as the "Beaux Arts Series." Just a glance at the names of the booklets and their respective authors will kindle your interest: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand," and "Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

The attractive titles, artistic make-up, and reasonable price combine to make an unusual appeal. This whole set of six booklets inclosed in envelopes to match is provided for \$1.00; single copies are 20 cents.

Some of our free-hearted friends feel that they wish to send in the money for publications at once, rather than to let it accumulate in the Prosperity Bank, and send it later. Now let us make this bank proposition a little clearer. You get benefits in prosperity in proportion to the mental attitude you take. The object to be attained in the use of the Prosperity Bank is educative in two respects. First, what the depositor affirms in words as the deposit is made, establishes a continuous thought current of prosperity; and second, one learns not to waste God's Substance; for the fund grows easily from the small change which might otherwise be spent for trifles. Hence, it is better to follow the bank plan, in preference to paying at once for subscriptions.

The Silent Seventy acknowledges with thanks the many liberal contributions to the Prison Fund which friends and members have sent to help us in this work. To those interested we wish to make clear just how this work is being conducted. It is a rule in most prisons that publications cannot be received from individuals, but must be sent direct from the publisher. We look to our members and friends to put us into touch with prisons or prisoners, then we send literature direct from Unity. If the friends feel led to help bear this expense, they contribute to the Prison Fund. Therefore, to those who wish to help in bringing the Light of Truth to those in prison, we suggest that you act through us in this way.

"Joy and the Way of Attainment," by Jennie H. Croft. Mrs. Wiggs has a stray counterpart here and there who is just naturally bubbling over with the joy of living. But the rest of us ordinarily tap the wellsprings of joy only at intervals; and between times, we tarry more or less in the valley. We can always be on the hilltops of happiness—not in that hectic state in which today's hilarious mood is inevitably followed by tomorrow's "blues," but established in that even calm joy of the Lord which knows no shadow nor turning. "In this unity with the Father, we find our joy, our peace and the satisfaction which pales not, but continually grows brighter, fuller and more free." "Joy" will come to you for 20 cents inclosed in envelope to match.

An extract from a letter received lately: "I have 'my third Prosperity Bank since last June. I can't begin to tell you what it means to my success and peace of mind. Money matters have ceased to worry me. I have disposed of property; accounts have been collected which were outlawed; I am the happy possessor of a new car; and my business is better than it ever was. All this enables me to live nicely myself, and to take care of a widowed sister and her six children. Besides, I can engage in other charity work, which I love to do. Then, too, I can help my friends by sending them Unity Magazine. I thank God and Unity for these blessings, and may God bless you."

"Allow me to say that I greatly appreciate the Unity letters, and I always look forward to its receipt when I know one is apt to come. I have kept most of what I have received for the past ten or twelve years; when I feel a little discouraged or need spiritual uplift, I frequently go to them and read one or two, and always feel better for doing so. I thank you for them." From one of our multitude of considerate correspondents.

"Talks on Truth," by Charles Fillmore. It has never been necessary to do more than name the contents of this booklet, when immediately there is a demand for it. Observe the titles of articles: How Microbes Are Made; The I Am in Its Kingdom; How Shall the Dead Be Raised; The Development of Divine Love. The supply of the booklet is running low. If you wish to secure it, please order promptly. Neat binding, 25 cents.

"I want to tell you how much we have appreciated your little tract on Spiritualism. The need of it here, as

everywhere, is great. We are standing for direct communion with God as Jesus Christ did, to bring people to that which they are blindly seeking, often in a way that brings so much inharmony and disappointment." Words from a Truth teacher.

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One of our "Wees" from "way down east" writes as follows: "I have enjoyed Wee Wisdom very much and will be glad to take it again. It teaches us the Truth and the love of God. It also gives us faith and courage to do the right. Wee Wisdom has helped me more than I can tell. I should like to hear from some of the 'Wees,' and would be glad to write to them."

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"That 'Bank' is the 'darlingest' contrivance I have ever possessed. And the novel thing about it is that the results seem like works of magic—so surprising, so gladsome. God bless the master mind that first thought of the Bank. It carries volumes of gladness and joy." From a subscriber who is demonstrating every need.

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"Inclosed find check for \$6.00, being in payment of subscriptions sent three friends for Unity under the Prosperity Bank Plan. The application called for \$3.00 in payment of the subscriptions, but I am sending \$6.00, because of the advanced cost of publishing the magazine." A typical extract from a letter.

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From a reader who prizes Unity above and beyond all other periodicals: "If I could have only one magazine out of the dozen or more that come to us regularly, I would choose Unity. We feel that we could not possibly spare it; it is so wonderfully helpful."

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## LESSONS IN TRUTH

H. EMILIE CADY

The official primary text for Unity study classes and correspondence school pupils. "Lessons in Truth" is also eagerly studied by advanced metaphysical students. And naturally so, in the light of the record which it has established—a record for uplift, healing, and prosperity. The student consciously feels growth with each of the twelve lessons because faith is being built on faith, and power on power. Look at page 188 for prices.

# SEVENTH ANNUAL CONGRESS

## International New Thought Alliance

### September 19-26 Inc.

Will be held at Unity Headquarters, Kansas City, Mo., for eight days.

New Thought lecturers and teachers from all over the world will be in attendance.

If you anticipate coming to this greatest of all New Thought Congresses, please fill out the coupon below and return it so that hotel reservations may be arranged.

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#### HOTEL COMMITTEE, UNITY,

Tenth and Tracy Ave., Kansas City, Mo.

I am expecting to attend the Seventh Congress of The International New Thought Alliance at Kansas City. Please give me information on rooms.

Name .....

Address .....

How many others will be in your party?.....

Will you want rooms together?.....

How many to the room?.....

Would you like a private bath?.....

Do you prefer regular hotel service or merely furnished room?.....

About what do you expect to pay for room?.....

.....  
This information will help in locating accommodations.

## THE SILENT SEVENTY

*The Lord appointed seventy others.*—Luke 10:1

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues, and no set rules. Write the Secretary for bulletin. Each month we will publish testimonials from members; this month we give the following:

*Anchorage, Alaska*—Yes, I received all those lovely pamphlets, and have had much joy in reading them and passing them on to my friends. My Weekly and monthly Unitys are read, and then I send them on, sometimes through the mail, to the friends and sick ones who I feel will be helped; some to those I do not know but hear of, who need the word. "Freely ye have received, freely give." So am I fulfilling the law as best I can, for I do know, not only the comfort which the Unity brings, but peace, health and prosperity.

I sent some of the pamphlets to a sick friend, and told her I could not come to her, but that these would help and comfort. I marked the dates on each one so we could read together, one each day, and I had a most beautiful letter after eighteen days of reading together.

I am handing the pamphlets out wherever I feel they will do good when I see an opportunity to be helpful, but am not forcing the teaching upon people. I am letting the Spirit guide me in all my ways.

I have had letters from all over the United States, and one from Japan, in answer to my name in Unity.—G. S., S-70 No. AR-28.

*Brooksville, Florida*—I have distributed the pamphlets, and they have made many homes much brighter. All that I gave to were pleased, and asked me to bring them more. Two couples were very unhappy, and I wish you could see them now. One of these ladies told me that she is proud of her Unity; she asked me to bring her more literature, as it is making a bright and happy home for her and her husband. Please send me some more of those home and sunshine makers. I am a happy woman, and I thank God that I am able to help others to know the Truth.—Mrs. D. G. D., S-70 No. AS-20.

# STUDENTS RECEIVE CERTIFICATES

Our Correspondence School Department has just received the new certificates which are given to students who complete the work of the entire Course. They are 8½ by 11 inches and in engraved script print. The wording is as follows:



## UNITY SCHOOL OF CHRISTIANITY

(Incorporated)

Unity Buildings, Tenth and Tracy Avenue,  
Kansas City, U. S. A.

*Correspondence School Department*

*To whom it may concern, Greeting:*

The Unity School of Christianity hereby certifies that (name) has completed the course of instruction required by the Unity School of Christianity in its Correspondence School Department, and has passed all tests satisfactorily.

This course of study has been of the deepest metaphysical character. It covers fundamental principles in religion and science and their application in redeeming the mind and healing the body. We are satisfied that this student has an understanding of Truth and is competent to teach the doctrine of Jesus Christ.

In witness whereof we have hereunto set our hands and the seal of said School this..... day of  
..... A. D., 1920.

Unity School of Christianity

Signed.....Pres.

Signed.....Sec.

Certificates have been sent to the following students who have recently completed the Course:

Amelia Czerwinska  
Alice L. Ruth  
Byrd C. Alden  
Belle Ecklund  
John Seetulsingh  
Elizabeth Griffin  
Mabel Arleigh  
Mrs. G. G. Stone  
Mrs. M. W. Brown

Margarete Suck  
Marie Fischer  
Elmer E. Schooley  
Daniel S. Tate  
S. M. Wallington  
Susan A. Rood  
H. P. Crandell  
Nettie R. Harris  
Frederick L. Remmers

C. C. Lyon	Jane M. Adair
S. D. Martin	Effie Unzicker
Evaline Fassold	Rose E. Gardner
James B. Estee	Albert Chamberlain
John A. Currie	Stella J. Paulus
Mrs. Peter Wallard	Frank J. Posta
Sophia A. Miller	Alice B. Gresham
Flora Geer Kee	Mae Greenman
Marion H. Irons	Lolla G. Chapman
Joseph W. Neuzil	

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### TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. B. F. Wood, 206 N. Madison St., Enid Okla.  
 Mrs. Anna L. Talbot, N. S. Public Health Hospital  
 No. 27, Alexandria, La.  
 Mrs. W. A. Wallace, 2108 Oak St., La Grande, Ore.  
 Ria B. Bruce, 212 Central St., Olympia, Wash.  
 Vera Jane Edwards, 3029 West Bijou, Colorado  
 Springs, Colo.  
 W. J. Holt, P. O. Box 55, Cedar Rapids, Iowa.

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### REGARDING CHANGE OF ADDRESS

We are always glad to change the address of our subscribers as often during the year as is necessary, without extra charge. However, we ask that the old address as well as the new be sent to us in every case.

We also ask that we be given the address three weeks in advance, as it takes some time to change our list.

## IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of September to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

## UNITY PHOTOGRAPHIC POST CARDS

Oft repeated requests for Unity picture cards have induced us to establish a photographic department. An expert has been put in charge, and the results are high class, we can assure you. For the present, a dozen selected pictures, consisting of both exterior and interior views of the Unity buildings, have been chosen. Among these is one giving a view of the Unity Auditorium, another showing the Silent Unity workers at their desks, and another in which all the Unity workers are grouped in front of the Administration Building.

Get a look at the inner workings at Unity headquarters, and see us at home. You'll be pleased, and so will we.

Remember these are genuine photographs. The cards are sold by mail in sets only. Price, 12 for \$1.00.

## FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in September Unity Magazine:

### CLASS THOUGHT

Held daily at 9 p. m.

September 20 to October 20, 1920

*The order and harmony of the Christ Mind adjusts every thought and restores perfect health.*

### PROSPERITY THOUGHT

Held daily at 12 m.

September 20 to October 20, 1920

*The order and harmony of the Christ Mind assures prosperity.*

## WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, corner Grand and Alameda Ave.  
*Fresno*—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.  
*Los Angeles*—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third St.; Ethel R. Egy, 828 Francisco St.  
*Long Beach*—Metaphysical Studio, 53 Cedar Ave.  
*Palo Alto*—N. T. Truth Center, 451 Channing Way.  
*Sacramento*—Home of Truth, 1415 L St.  
*San Diego*—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.  
*San Francisco*—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.; Mrs. Jessie J. Knox, Unity Center, 611 Oak St.  
*Santa Barbara*—Metaphysical Fellowship Reading Room, 1336 Garden St.  
*San Jose*—Christian Assembly, 144 North 5th St.  
*Stockton*—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.  
*Colo., Denver*—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 1340 Pennsylvania Ave.  
*Pueblo*—Lydia Keeling, 108 West 10th St.  
*D. C., Washington*—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1869 Wyoming Ave., Apt. 200; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.  
*Florida, Miami*—Andrew J. Hornung, 65 Ft. Dallas Park.  
*Ill., Chicago*—Unity Society, 104 Auditorium Bldg.  
*E. St. Louis*—Mrs. Ida M. Keller, 605A Missouri Ave.  
*Ind., Indianapolis*—Unity Truth Center, 1114 Odd Fellow Bldg.  
*Wabash*—Mrs. Alice M. Depuy, 75 W. Maple St.  
*Iowa, Oskaloosa*—Mrs. Kate Caldwell, 714 E. High St.  
*Kans., Topeka*—Unity School, 119 E. 10th Ave.  
*Ky., Louisville*—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.  
*La., New Orleans*—Truth Center, 613 Common St.  
*Mass., Boston*—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.; Home of Truth, 111 Newbury St.  
*Springfield*—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.  
*Worcester*—New Thought Reading Room, 216 Day Bldg., 306 Main St.  
*Md., Baltimore*—Mrs. Robert Burton, 1021 Cathedral St.  
*Mexico, Mexico City*—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.  
*Mich., Detroit*—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.

- Grand Rapids*—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.
- Kalamazoo*—School of Christianity, 211 W. Dutton St.
- Minn., St. Paul*—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.
- Minneapolis*—Society of Applied Christianity, 711 W. Lake St.; Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.
- Mo., St. Louis*—H. H. Schroeder, 3537 Crittenden St., Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.
- Kansas City*—Emery, Bird Thayer Co., 11th and Walnut.
- Neb., Lincoln*—Unity Society, 13 N St., Room 502 Fraternity Bldg.
- Omaha*—Metaphysical Library, 302 Patterson Block.
- N. J., Newark*—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
- East Orange*—Lucetta A. Robinson, 33 S. 20th St.
- N. Y., New York*—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.
- Buffalo*—Buffalo New Thought Society, 43 W. Tupper St.
- Ohio, Cincinnati*—New Thought Temple Library, 1216 Mercantile Library Bldg.
- Columbus*—Unity Center, 208 Clinton Bldg.
- Cleveland*—Cleveland Truth Center, 322 Lennox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
- Dayton*—Dayton New Thought Temple, 30 Davis Bldg.
- Okla., Oklahoma City*—First Divine Science Church, 727 N. Robinson St.
- Tulsa*—R. L. Benedict, 209 S. Phoenix Ave.
- Ore., Portland*—The Metaphysical Circulating Library, 27 Ainsworth Bldg.; The Realization League, 727 and 728 Corbett Bldg.
- Pa., Philadelphia*—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1507 Walnut St.
- Germantown*—Germantown New Thought Library, 6223 Baynton St.
- Pittsburg*—Ministry of Truth, 610 Arch St.
- R. I., Providence*—New Thought Center, 72 Weybosset St., Room 37.
- Tenn., Nashville*—New Thought Temple Society, Commercial Club Bldg., Room 307.
- Texas, Dallas*—Mrs. E. C. Friend, 311 N. Marlborough.
- El Paso*—May O. Stevens, 209 Mills Bldg.
- Utah, Salt Lake City*—Mrs. A. K. Myers, 639 S. 2d St. E.
- Wash., Seattle*—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.; C. F. Lewis, 622 Pike St.
- Spokane*—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
- Australia, Melbourne*—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
- Western Australia, Perth*—Albert and Sons, 180 Murray St.
- Sydney, New South Wales*—Truth Center, Coles' Arcade, 346 George Street.
- Mt. Victoria, New South Wales*—The Truth Center, Sister Veni Cooper-Mathieson.
- Canada, Toronto*—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.
- Victoria, B. C.*—Unity Study Class, 600 Campbell Bldg.
- England, London*—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12

and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 146 Kensington High S. London, W.; The Higher Thought Center, 39 Maddox St., W1.  
*St. Helens, Lancashire*—Helen Rhodes-Wallace, 32 Acland Rd.

### A COMPLETE LIST OF UNITY BOOKS

Bible, American Revised.....	\$3.50
Christian Healing.....	75¢; \$1.50; \$3.00
Study Helps and Questions for Christian Healing.....	35¢
Lessons in Truth.....	50¢; \$1.00; \$3.00
Question Helps for Lessons in Truth.....	35¢
Metaphysical Bible Dictionary.....	50¢
Miscellaneous Writings.....	paper 50¢; cloth \$1.00
*Sir Smile-Ups.....	\$1.00
*Treasure Box.....	50¢
Truth in Song.....	50¢
Walk in the Light.....	paper 50¢
*Wee Wisdom's Way.....	paper 75¢; board \$1.00; de luxe \$1.50

### A COMPLETE LIST OF UNITY BOOKLETS

†All Sufficiency in All Things.....	20¢
Beaux Arts Series (6 booklets marked †).....	\$1.00
Bible and Eternal Punishment.....	15¢
Consecration of the Room, The.....	25¢
†Directions for Beginners.....	20¢
Faith that Removes Mountains.....	20¢
Finding God.....	20¢
†Finding the Christ.....	20¢
†God's Hand, and Loose Him and Let Him Go.....	20¢
‡Giving and Receiving.....	20¢
Helps for Teachers of Practical Christianity.....	15¢
Holy Spirit, The.....	20¢
*In Christ's Garden.....	50¢
‡Invisible Resource.....	20¢
Joy and the Way of Attainment.....	20¢
Love: The Supreme Gift.....	50¢
*Love's Roses.....	25¢
Maternity Treatments.....	10¢
Ministry of Holy Mother.....	15¢
Oneness With God, and Neither Do I Condemn Thee.....	20¢
Only Good, and Other Talks.....	25¢
†Practice of the Presence.....	20¢
‡Prosperity and Success.....	20¢
Prosperity Series (4 booklets marked ‡).....	75¢
Pure Reason and Honest Logic of Practical Christianity.....	20¢
Talks on Truth.....	25¢
Talks to Men.....	20¢
†Trusting and Resting.....	20¢
Truth's Simplicity.....	20¢
Truth Student With Soldiers.....	paper 50¢; flexible cloth \$1.00
Why Baptizest Thou?.....	15¢
‡Wealth and Wisdom.....	20¢
*Books and Booklets for Children.	

## FINDING GOD

CHARLES FILLMORE

"It must be true that there is in man a capacity to consciously know God and commune with him. It is unthinkable that a creator could cause to be that which is so inferior to itself as to remove it beyond the pale of fellowship." These are introductory words from the booklet.

The author first breaks down the wall of false concepts which we have erected regarding the true character of God. He then, with the logic of which he is a master, shows us what God really is. Next he clearly establishes the point that God exercises his attributes through the inner consciousness of man.

We know that God can never be absent from his creations; then why not be each moment conscious of that infilling presence, which is life and joy and peace? "Finding God" can be obtained for 20 cents. Envelope to match.

## THE CONSECRATION OF THE ROOM

MARY BREWERTON DE WITT

Are you continuously conscious of the fact that you are a son of God, that you live in a divinely ordered home, and that you attract to yourself only those things that belong to the Son of God?

A daily dedication to the highest of the home, the room, the office, the store, the workshop, is a constant reminder of the Divine Presence. It not only attunes you harmoniously to your surroundings, but it also electrifies the very ethers with the radiance of infinite harmony and peace.

Dainty booklet printed in brown on cream paper, with delicate yellow border design; heavy paper cover, Greek key border outlining title; tied with white silk cord.. Envelope to match. Price, 25 cents.

## SUMMER STORIES FOR THE KIDDIES

Formerly we published a series of booklets with stories for children, known as the Wee Wisdom Library. Only odd numbers of these booklets remain. We, therefore, offer them, while they last, at a nominal sum. The wee ones will enjoy the poems, stories and pictures. Give them a little extra pleasure. A selection of 3 booklets for 50 cents until they are gone.

## MISCELLANEOUS WRITINGS

### *Pillars in His Temple*

H. EMILIE CADY

These have been compiled into a most spiritually quickening and readable little volume. The separate chapters composing this collection are complete in themselves, and can be read during the daily meditation period. Titles of chapters, with a typical thought from each, follow:

**IN HIS NAME.** Dear friends, you who at times feel almost discouraged, you who are being continually "sandpapered" by the petty worries and anxieties of life, just try for one week always saying the *I Am* upward, toward the good, and see what the result will be. Instead of saying, "I am weak and cannot accomplish," say, "*I Am*, because Thou art; I can accomplish, because *I Am*." You will be astonished at the result.

**THE SPOKEN WORD.** Our spoken word first hammers the thing desired into *shape*. Our continued spoken word brings this shaped substance forth and clothes it with a visible body. The first action brings that which is desired forth from the formless toward the external as far as the psychic; the continued action brings it forth still further and clothes it with visible form or material body.

**LOOSE HIM AND LET HIM GO.** We may seem to hold another up for a while, but eventually he must walk alone. The time of his walking alone with his own indwelling Christ, his own true self, will depend largely upon our letting go of him. Your dear ones must have the liberty to live out their own lives, and you must let them, or else you are the one who puts off the day of their salvation.

**ONENESS WITH GOD.** Would you then know God, "whom to know aright is life eternal"? Go not abroad looking for the Divine. "Stay at home within thine own soul." Seek there earnestly, calmly, trustfully, the Source of All Good. Only thereby will you grow to be what you desire—self-centered, self-poised.

**FINDING THE CHRIST IN OURSELVES.** "Now is the accepted time, now is the day of salvation," said Jesus. He said nothing about our being saved from our distresses after death, but always taught a present salvation. God's work

is finished in us now. And whatever we persistently declare is done now, is manifested now, we will see fulfilled.

**TRUSTING AND RESTING.** In this effort of ours to bring into manifestation the good which we know belongs to every child of God, it is when we get beyond the point where we try to do it all ourselves, and let God do His part, that we get the desires of our heart.

**NEITHER DO I CONDEMN THEE.** Praising God for the marvelous revelation of Himself within our own souls, let us lift up rather than condemn any who are struggling toward the light. Let us become workers together with God, doers of the law, not judges.

**GOD'S HAND.** Look only to God for supply. If anything is returned to you through the one to whom you give, render thanks for it. If nothing visible is returned, give thanks just the same, knowing that no man can stand between you and the inexhaustible supply.

**UNADULTERATED TRUTH.** The Absolute Truth is there is no lack anywhere, but an overflowing abundance of every kind of good which man can possibly desire or conceive of. Stop believing the lie. Stop speaking it. Speak the Truth. It is the spoken Truth that makes manifest.

**ALL SUFFICIENCY.** Abundant supply by the manifestation of the Father in us, from within outward, is as much a legitimate outcome of the Christ life or spiritual understanding as is bodily healing.

**IF THOU KNEWEST.** Everything undesirable passes away if we refuse absolutely to give it recognition by word, deed or thought as a *reality*. This we can the easier do when we remember that nothing is real except the eternal.

By a study of these writings, a tendency to condemnation has been corrected, miserly hands have been opened, life problems have been solved, lonely hearts have been cheered, fortunes have been retrieved, loved ones have been freed from bondage in its manifold forms, the living Christ has been revealed to many, and absolute reliance on God has been established.

Can any reader let the days go by without this book?

The bindings are substantial and attractive; neat paper cover, 50 cents; dark green cloth, with top and title stamped in gold, \$1.00.

## APOSTOLIC HEALING REVIVED



During the centuries the science of divine healing has been almost completely lost sight of. But now the wounded and scarred world is demanding a restoration of the apparently lost art. A whole-hearted Christianity which goes all the way, is what people are looking for.

Here and there are sporadic attempts at healing—and far be it from us to belittle these efforts toward human betterment. All hail to them! Often, however, those

who are possessed of a fervent desire to help their fellow-man, have not had the training and experience which would enable them to be both doers and teachers of the healing Word.

Charles Fillmore, a pioneer plowman in the Father's field, has given the world, in the book,

### CHRISTIAN HEALING

a healing method, the efficacy of which has been demonstrated thousands of times during his thirty years of ministry at Unity.

If you want to know how to heal yourself, if you want to know how to heal others, if you want greater prosperity, if you want a better understanding of regeneration, if you want to know the inner spiritual meaning of the many symbols of Christianity, if you want to know how microbes are made, if you want to know how the dead shall be raised, if you want to know about the restoration of God's kingdom here on earth,

### SEND FOR CHRISTIAN HEALING

The book is in its eighth edition and the demand for it is constantly increasing.

Twelve lessons bound in one volume, in these editions: Neat paper cover, 75 cents; dark green cloth, with top and title stamped in gold, \$1.50; flexible cloth, pocket edition, \$1.50; de luxe edition, \$3.00.

# SIR SMILE-UPS

MARY BREWERTON DE WITT

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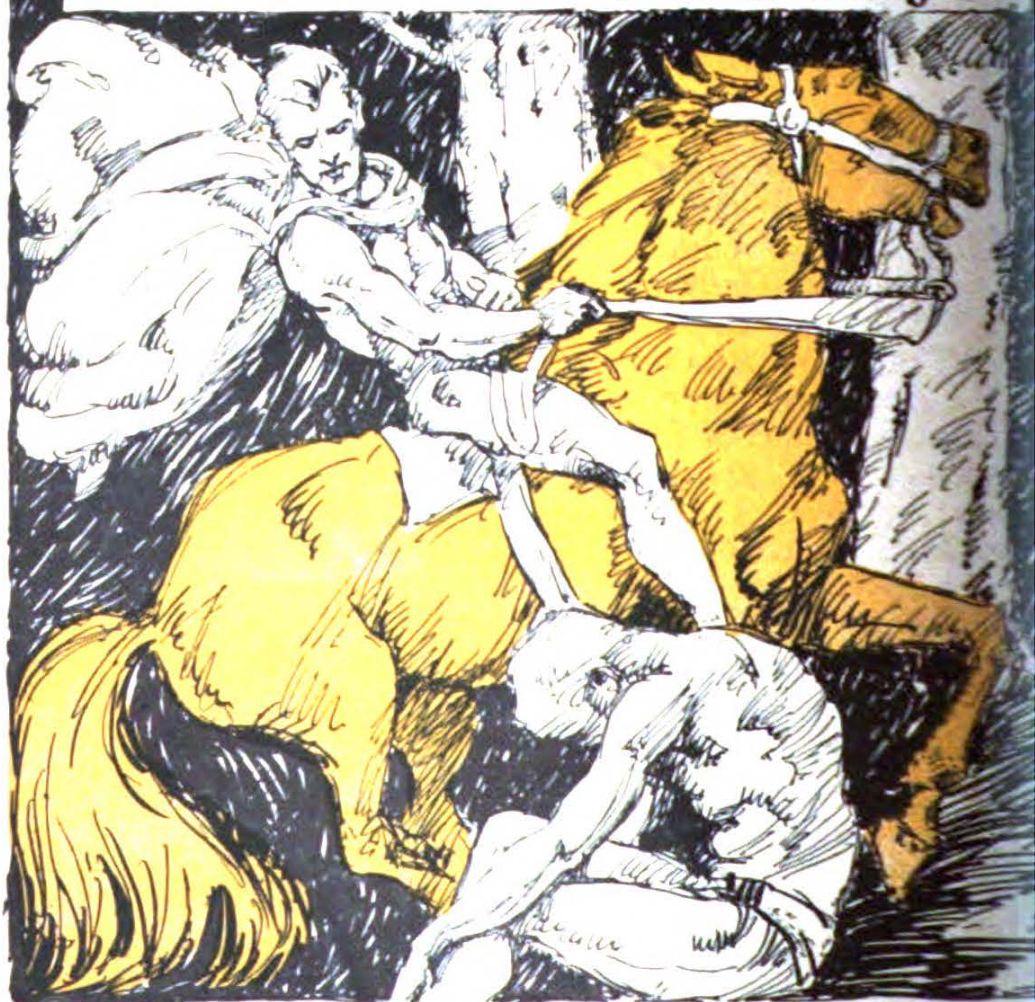
THIS NUMBER EXPLAINS THE FACULTY OF ORDER

# UNITY



SEPTEMBER, 1920

PEOPLE DO  
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# UNITY



BUILT UPON THE  
FOUNDATION OF  
THE APOSTLES  
AND PROPHETS  
JESUS CHRIST,  
HIMSELF BEING  
THE CHIEF COR-  
NER STONE

SEPTEMBER, 1920



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# UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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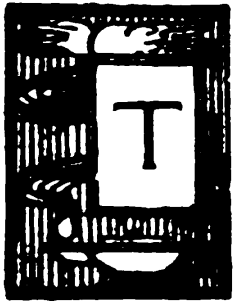
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Send all requests for help to *Society of Silent Unity*, Tenth and Tracy Avenue, Kansas City, Mo.

# THE BONDAGE OF INTELLECTUAL LAW AND ORDER IN RELIGION

CHARLES FILLMORE



THE twenty-third chapter of Matthew is a philippic against ecclesiastical ritualism. Jesus arraigns the scribes and Pharisees before the bar of the Divine Law and charges them with a long list of crimes committed in the name of religion. He makes charge after charge of delinquency in spiritual observance of the law and warns his disciples and the multitudes to beware of the works of these blind leaders of the blind. Among other accusations he says, "Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders . . . All their works they do to be seen of men. . . . They . . . love the chief place at feasts, and the chief seats in the synagogues, . . . and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

"But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves."

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and

mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!

“Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.”

“Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.”

All these “woes” are to those who are living in the letter instead of in the Spirit of the law. But Jesus did not condemn religion, nor religious organizations. His denunciations were aimed at those who profess to teach and follow the law but fall short in carrying it out in their lives.

Right here, however, religious teachers should be on their guard in framing religious organizations. Do not write out a creed, or platform, or statement of being, as a governing rule of thought and action for those who join your institution. These things are limitations, and they often prevent the free development of the soul because of foolish consistency. The creed you write to-day will not fit the viewpoint of tomorrow, hence the safe and sure religious foundation for all men is that laid down by Jesus, “The Spirit of truth, . . . shall guide you into all the truth.”

The Mosaic law had been framed for the benefit of the Hebrews, but their priesthood made it a hindrance to spiritual progress. Jesus was an iconoclast and he made it his special business to break every rule of action the priests had evolved. For example, they had thirty-nine prohibitions in the observance of the Sabbath. These were nearly all trivial, like preparation of food,

riding on a beast, drawing water, carrying a burden, going on a journey, yet death was the penalty for transgression. Labor of any kind on the Sabbath was punishable by death. To roll grains of wheat in the hand was considered labor, and when the disciples of Jesus plucked the ears of grain the Pharisees said to him, "Behold, why do they on the sabbath day that which is not lawful?" Then Jesus gave them a sermon on freedom from their narrow rules governing the Sabbath day, ending with, "The sabbath was made for man, and not man for the sabbath."

The fact is, the Sabbath as an institution was established by man. God does not rest from his works every seventh day, and there is no evidence that a single moment's cessation has ever taken place in the activity of the universe. Those who stickle most for Sabbath day observance are met on every hand by the evidence of perpetual activity on the part of Him they claim to champion.

We are cited to the trees, flowers, planets, suns, stars and sidereal systems, as the work of God; that it is God who sustains and governs, controls and directs them in every minutia. Yet trees, flowers, planets, suns and stars, are active the first day and the seventh day, just the same as on other days. Neither religion nor science has yet found a particle of difference between the operations of nature on Sunday and that on any other day of the week.

It would seem proper, if God ordained a certain day for rest and rested on that day himself, as is claimed, that he should give some evidence of it in his creations; but he has not done this that anybody knows of. The truth is that the Divine Mind rests in a perpetual Sabbath, and that which seems work is not work at all. When man becomes so at-one with the Father-Mind as to feel it consciously, he also recognizes this eternal peace, in which all things are accomplished. He then knows that he is not subject to any condition

whatsoever, and that he is "Lord even of the Sabbath."

Man can never exercise dominion until he knows who and what he is and, knowing, brings forth that knowledge into the external by exercising it in Divine Order, which is mind, idea and manifestation. Jesus horrified the Jews by healing the sick, plucking grain, and performing other acts which to them were sacrilegious, on the Sabbath day. These sacred days and observances were wholly of their own manufacture, just as our Puritan fathers made life a burden by their rigid and absurd laws governing the religious acts of the people. The Jews had been, ages upon ages, binding themselves to the wheel of religious bigotry, and the Puritans accomplished it in a shorter time. This was the only difference.

But Jesus knew all this to be man made. "He knew what was in man," and he attempted to disabuse those benighted minds of their error. He tried to make them understand that the Sabbath was made for man, not man for the Sabbath. They had wound themselves up in religious ceremonies until their ecclesiastical machinery dominated every act of their lives. Not only were they subjects of their sacred law; they were its absolute slaves.

It was the mission of Jesus to break down this mental structure that had been reared through ages of blind servitude to form and ritual. The Mosaic law had been made so rigid that it held them in its icy bonds to the exclusion of all reason and common sense. Jesus saw this, and he purposely overstepped their bounds of religious propriety in order that he might more effectively impress upon them that the old Mosaic dispensation was at an end. He told them that he did not come to break the law, but to fulfill it. He was speaking of the true law of God, and not their external rules of sacrifices, penance, Sabbath observances, etc. These he knew were of the letter,—purely perfunctory; he knew that they had lost their spirit, and that they were in reality

stumblingblocks to the expression of the inner spiritual life.

Man cannot grow into the understanding of the Spirit, nor be obedient to its leading, if he is hampered by external rules of action. No law is strong enough, nor true enough, nor exact enough, to be a permanent guide for any one.

If in your path to light you have fixed a point of achievement at which you are to be satisfied, you have made a limitation that you must eventually destroy. There is no stopping place to God; there is no stopping place to man.

If the church has gone back to Moses and the old Jehovistic dispensation, ignoring the lesson of Jesus Christ, it is no precedent for you. If you want to be his disciple, you must unite your spirit with his.

Because Paul, with his dominant beliefs in the efficiency of the old way, loaded them upon the free doctrine of Jesus, is no reason why you should be burdened with them. You can never be what the Father wants you to be until you recognize that you stand alone with him as your sole and original guide; just as much alone as if you were the first and only man. You can hear his Word when you have erased from your mind all tradition and authority of men, and it will never sound clearly in your mind until you have done this.

It is not necessary that you despise the Scriptures of the Jews, of the Hindoos, or of any people, but you are to take them for what they are—the records of men as to what their experiences have been in communing with the omnipresent God. You can get many wonderfully helpful hints from them as to how the Spirit may be cultivated, and we should treasure the pure words of truth of those dear brothers in the Spirit with our most grateful love and respect, yet they are not authority for us, nor should we be moved to do anything simply because it is written down in the Scriptures as a law of God for the specific guidance of man.

Mortal man, the man in belief of the carnal things of sense, loves to be dominated and whipped into line by rituals and masters. But Divine Man, the Man of God, oversteps all such childish circumscribings and goes to the Father direct for all instruction.

It is your privilege to be as free as the birds, the trees, the flowers; "they toil not, neither do they spin," but are always obedient to the divine instinct, and their every day is a Sabbath. They stand in no fear of an angry God, though they build a nest, spread a leaf, or open a petal, on the first or the seventh day. All days are holy days to them. They live in the Holy Omnipresence, always doing the will of Him who sent them. It is our duty to do likewise. That which is instinct in them is conscious, loving obedience in us. When we have resolved to be attentive to the voice of the Father, and to do his will at any cost, we are freed from the bondage of all man made laws. What was a chain about our wrists, or a yoke about our necks in the form of some fear of transgressing the Divine Law, slips away into the fathomless sea of nothingness, and we sit on the banks and praise the Loving Goodness that we are never more to be frightened by an accusing conscience or the possibility of misunderstanding his Law.

But we are not to quarrel with our brother over the observance of the Sabbath. If he insists that the Lord should be worshiped on the seventh day, we shall joyfully join him on that day; and if he holds that the first day is the holy day, we again acquiesce. Not only do we do God's service in praise, song, and thanksgiving, on the seventh day, the first day, but also on every day. Our souls are open to God every moment, and we are ever ready to acknowledge his holy presence in our hearts. It is a perpetual Sunday with us. We are not satisfied with a single day out of the seven set aside for religious observance, but like the birds, trees, and flowers, we join in a glad refrain of thanksgiving in

and out of season. When we work and when we sleep we are ever praising the Holy Omnipresence that burns its lamp of love perpetually in our hearts and keeps forever the light of life before us on our way.

This is the observance of God's holy day which the divinely wise soul forever recognizes. It is not in church nor temples reared by man in any form, that he meets for communion with the Father. He has found the true church, the heaven within. There he meets the Father face to face, and the greeting is not as one removed to a distant place, communicating his wishes through some prophet or priest, but each for himself goes to the Father in closest fellowship.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This does not mean that a personal man, named Jesus of Nazareth, was sent forth as a special propitiation for the sins of the world, or that the only available route into the Father's presence lies through such a source. It simply means that God has provided a way by which men may come into his conscious presence in their own souls. That way is through the only begotten Son of God, which Jesus Christ demonstrated. It is the always present Son of the Father, dwelling as a spiritual seed in each of us and ready to germinate and grow at our will. The Son of God is in essence the life, the love, and the wisdom of the Father himself; through us the Son is made manifest as a living individuality. He cannot be killed out, but ever glows at the center of our being as the "light which lighteth every man, coming into the world."

To believe on the Son is to come to his terms of expression. It is the simplest thing in the world; just believe that he is the *only begotten* Son of the Father. Not that there are other Sons wiser than he, and that from them you can get wisdom, guidance and understanding; but that he is, so far as you are concerned, the *only begotten Son*.

This is a vital point for you to apprehend, and when once apprehended your journey back to the Father's house is easy. "No man cometh unto the Father but by me," this only Son is constantly saying in your heart, and you must not ignore his presence if you would know the sweets of the heavenly home where the love of God forever burns its incense of peace, plenty and contentment.

This is not hyperbole or an abstraction, but a statement of a definite fact and an exact location, which you can discover and prove by making terms with this indwelling Son of the Father. His terms are not severe. They are simply *obedience, obedience, obedience*.

Jesus of Nazareth found this inner flame and let it burn all through his body. It lighted him up until his presence warms all sin-sick souls to this very day.

But no one lives by reflection. You could not live a moment if it were not for this only begotten Son of the Father within you. So you cannot live and grow on the reflected life of Jesus of Nazareth. The only begotten of God must come forth in you as it did in him, and then your life will be permanent, and the discords of the flesh will drop away forever. Then will your Sabbath day be revealed unto you. Then will you know that every day is the Lord's day, and that you are no longer servant but master, and that the arbitrary laws of a savage race no longer bind you to their narrow observance.

There is a law of spiritual and mental growth constantly at work in the mind that is raising man from sense consciousness, or Egypt, to spiritual consciousness, or Canaan. Moses means *drawn out*, and represents in Scripture symbology this progressive or drawing out process, which works from within out. As applied to universals, this upward trend of all things is called the evolutionary law. In our interpretation, we observe the working of the law in the individual, because it is here we bring home the lesson. Through intelligent use of the hints given, we apply it to ourselves with great profit.

Involution always precedes evolution. Joseph down in Egypt portrays the involution of a high spiritual idea. The spiritual idea brought other ideas like it, his relatives, and they greatly multiplied in the land of Egypt. It is estimated that the children of Israel increased from a few score to at least two million. This is to illustrate the growth of thought in consciousness when it has Truth as its nucleus.

Yet these true thoughts which have so greatly multiplied are in slavery to the Egyptians, and a special effort has to be made to free them. We have our high ideals, but because the temporal life seems so important they are made to work in the most menial ways to carry on this passing show. A time comes, however, when the very law of our being rebels at this tyranny, and we rise up in so-called righteous indignation, and in violent ways kill out the opposing sense nature as Moses killed the Egyptian. But this is not the right way. We are not to be liberated through suppression of sense, or violent overcoming, but through a steady step-by-step demonstration over every error. The Lord recognizes the rights of the physical man, and he hardens Pharaoh's heart that he may retain his rightful place in the consciousness.

The fleeing of Moses to the wilderness represents the discipline we must undergo when we have sought the *Exalted One*. Horeb means *solitude*; that is, we have to go into the solitude of the within and lead our flock of thoughts to the back of the wilderness, where dwells the Exalted One, the Divine *I Am*, whose kingdom is Good Judgment. There we are in training forty years, or until we arrive at a four-sided or *balanced* state of mind. Then the light of intuition or flame of fire burns in our heart, yet it is not consumed—there is no loss of substance. In brain thinking there is a vibratory process that uses up nerve tissue, but in the wisdom that comes from the heart, the "bush," or tissue, is not consumed. This is "holy ground," or substance in its spiritual

wholeness; that is, the *idea* of substance in the Divine Mind. When this is approached by man he must take off from his understanding all limited thoughts of the Absolute—"Loose the shoes from thy feet."

It is here at this wisdom center within that God proclaims himself to be the Father of fathers, the God of Abraham, Isaac and Jacob—thus our real Father is Spirit.

In our communion in the silence with the light within, the bondage of the higher to the lower is made clear to us, and the true way of release indicated. We see the possibilities of man and the goodness of that "promised land" to which we can raise every thought. But Moses was very meek—we feel our inability and say, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Then we have the assurance of God's power with us—"Certainly I will be with thee." It is in this recognition of the power and presence of God that all our strength and ability lie. Jesus, the great spiritual master, said, "The Father abiding in me doeth his works."

All great structures are erected on heavy foundations. Whoever the Lord calls to a work will succeed in the end, if he lays his foundation deep and strong in spiritual understanding. This understanding is attained through meditation and study in the silence. Moses was forty years separated from the busy haunts of men, learning to know God "face to face."

In silent meditation we infuse into the inner mind realms of our being that same energy, which, used without, would make us notable in some worldly achievement. But unless we do this inner work and lay the foundation of strength and power in our subjective mind, we shall find ourselves in failing health when called upon for extra exertion in some great effort.

The angel of the Lord, the flame of fire, and the bush, are all within the consciousness of man, becoming

manifest through interior concentration. The bush is a nerve center through which the universal life energy runs like electricity over a wire, making a light but not consuming. The angel is the presiding intelligence always present in every life action or function.

Man is first attracted by the phenomenal side of spiritual things; then when he gives his attention for the purpose of knowing the cause, the Lord reveals himself. When Moses turned aside and began to investigate, he found that he was on holy ground. The forces of the Spirit at the center of man's body are so intense that the outer consciousness cannot stand the current and hold itself together. Absolutely pure in essence, this inner fire must be approached by the pure spiritual thought. Removing the sandals is symbolical of taking all material concepts from the understanding.

The Spirit of the Lord has been evolving in the sub-consciousness, incarnation after incarnation. This *I Am* had been the moving factor in Abraham, Isaac and Jacob—the Lord was present in all.

Egypt is strictly material consciousness. It pertains to the physical sense of life—the corporeal organism. Canaan is life and substance in a radiant state. Here the Spirit finds its natural expression. The thoughts that belong in the radiant body have become slaves of material sense, and the higher self—the Lord—would set them free. But to do this the higher understanding must become part of their consciousness. All things are created by and through certain states of mind or consciousness.

The higher spiritual consciousness is infused into the mortal or personal. Personal *I* must take on Supreme *I Am*. When this is first experienced there is a feeling of inefficiency. But the Lord's inner promise of his presence under all circumstances is a mighty assurance.

Metaphysicians have learned by experience the power of words and thoughts sent forth in the name of the Supreme *I Am*. The Word of the Lord spoken by

naturally weak men has produced marvelous results. They set their minds, not upon their own weak ideas of man and his abilities, but upon the almightiness of the great *I Am*. The Lord God, speaking through them, does the work of the Master. "It is not I, but the Father within me [*Supreme I Am*], he doeth the works."

Moses and Pharaoh represent two forces at work in the consciousness—especially that part pertaining to the body. Moses represents the evolutionary force of new ideas which have grown in the subconsciousness; these forces struggle with the old states of limitation and material ignorance, trying to rise out of their depths into a higher life expression. Pharaoh represents the force that rules the body under the material *regime*. The Lord is the universal Law whose impulse is always upward and onward.

It is found by those who are undergoing the regenerative process, which the Scriptures symbolically illustrate, that these two forces are constantly at work in consciousness, one holding to old ideas and striving to perpetuate them in form, and the other idealizing the new and bending every effort to break away from material bondage and rise above its limitations. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh." Looking at it from the personal standpoint, we are apt to cry out in this struggle, "Who shall deliver me out of the body of this death?" But as philosophers in the understanding of the law of change, we balance ourselves between these two forces, and let them work out under the equilibrium of the Universal Preserver of all forms, which is the Lord.

Here is consolation for those who chafe under the whips and cords of the regenerative law. They think that the many defeats and the snail's pace under which they grunt and sweat, indicate that they are somehow off the track. Not at all; just persevere and patiently wait upon the Lord. If the spiritual could instantly

have the ascendancy in you it would destroy your body entirely, and you would be left without a working vehicle. The purpose of the children of Israel down in the body (Egypt) is to raise it up—to gradually infuse into it a more enduring life and substance.

When you affirm the spirituality of the body and yearn for release from its bondage, you are making demands upon Pharaoh, and in fear that he will all at once lose his hold upon life, he hardens his heart, and sometimes the Lord, the Universal Law of Equilibrium, hardens it for him. Then there seems a failure to attain that which you have tried to demonstrate. But a step has been taken in the all-round evolution of the body, and you will find that you are gradually becoming stronger both physically and spiritually.

There are climaxes in this refining trend of the consciousness, and in these we make a signal effort and realize a great uplift. "Jewels of silver, and jewels of gold" represent wisdom and love in an external sense, which are to be *asked* or *demanded* by the children of Israel. (The word "borrowed" in the common version is an error.) The meaning is that we are to affirm that all wisdom and all love, even in their most external manifestations, are spiritual. This puts the Spirit into control both within and without, and does away with that external ruling power which is the "first-born in the land of Egypt." The "first-born" of every state of consciousness is the personal "I." When the flood of light from the universal is let in through our declaration of the one Wisdom and one Love, this "I" of every mortal state of consciousness is slain, and there is a "great cry throughout all the land of Egypt."

We may mentally have made our truest statements and seemingly complied with all the law, yet Pharaoh does not let our people go—there is no realization of freedom in the body consciousness. Another step is necessary, which is typified in the feast of the passover.

In every change of consciousness on the physical

plane, there is a breaking down of some cells and a building up of other cells to take their places. Mentally this is denial and affirmation, and this process in the body is the result of these two movements in the mind which have been taken at some previous period. We let go of the animal life and take hold of the spiritual by giving up consciously to this "passing over" process, which takes place when the old cells are replaced by the new. The lamb which is killed and eaten in the night, represents the giving up of the animal life in the obscurity of the mortal body. The command is that the lamb shall be without spot or blemish, and be wholly eaten after being roasted with fire. This refers to the complete surrender of the human life after it has been purified by the fires of regeneration. Fire represents the positive, affirmative state of mind, as opposed to the negative or watery state. The children of Israel were commanded not to let the lamb be *sodden*, which is the Old English present tense of *seethe*. We are not to allow the life in our organism to simmer and stew with the worries and negative words of mortality, but we must set it afire with strong words of absolute Truth.

This is to show us that there must be a physical as well as a mental sacrifice, and that "the whole congregation of the children of Israel" shall join in it; that is, the whole consciousness of spiritual desire shall acquiesce. Many metaphysicians think that it is not necessary to change the habits of the sense-man—that one has only to keep his thoughts right and the flesh will thereby be wholly regulated. But the Scripture teaches that there must be a conscious physical change before the complete demonstration in mind and body is manifest. Thoughts work themselves out in things, and we get the full result of their work only when we follow them consciously every step of the way and help them along. Watch your thoughts as they step by step work their way through your organism, and, if you find that some pure thought of spiritual life is striving to free the

life in the appetites and passions of your physical Egypt, help it by consciously elevating that life to the open door of your mind. This is typified by putting the blood of the lamb on the two side posts and the lintel of the door of the house. Do not be afraid to express your inner life to the sight of the Lord, for only in perfect candor and childlike innocence can man come under the protection of the Divine Law.

So long as there is a hidden, secret use of God's life in our habits and ways that we are not willing that all should know, just so long will the bondage of Egypt's Pharaoh hold us in its clutches. The whole man must be pure, and his inner life must be made so open and free that he is not afraid to blazon it upon the very doors of his house where all who pass may read. Then the Lord will execute his judgment, and those who have purified the life of the lamb of the body will escape the messenger or thought of death.

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### ORDER IN SPIRITUAL GROWTH

Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.—// *Peter 1:2-8.*

## ORDER

E. V. INGRAHAM



HERE is something in the word *order* which makes a strong appeal to every one, because it suggests that particular relationship of things, ideas, or actions, which results in harmony. Order is the proper relationship existing between all the elements involved in the working out of any proposition in life. It demands the logical arrangement and natural sequence of every element involved in the development and expression of a principle.

Order and system are often used as synonymous terms, and while there is a similarity, yet in this connection we should like to make a distinction in an attempt to make as clear as possible our realization of just what order is. Order, in order to be order and to produce harmony, has some particularly deep and basic element in it, which may or may not accompany system. In fact, the moment the working out of any idea fails to take into account this basic element—which is principle—it becomes a mere system. System may be the arrangement of elements according to any prescribed plan, and independent of any underlying principle. The very nature of order demands that all the requirements of principle be reckoned with. System may lead to confusion; order always leads to harmony and yet it is systematic in the most consistent sense.

When Paul entreated his followers to "let all things be done decently and in order," he had something vastly deeper in mind than the arrangement of things in the outer which he classes as "signs." His entreaties were that men get close to the Lord, in order that they may rightly discern the working out of the Divine Plan, teaching and conducting themselves accordingly. Only from this basis does permanency enter into man's accomplishments, and Paul realized the importance of this fact.

Man may become so engrossed in system that his entire life is disarranged, but when his life is based upon order, perfect harmony becomes a permanent thing; everything that he says, thinks, or does, works out with a definiteness that insures the success which is embodied in desirable results.

That which is fundamental in establishing order in the things of life, is the conscious awakening to the natural order of the universe, and the realization that the harmonious activity of creative law is working itself out in every detail of one's life. When this consciousness is established, there comes a sense of security which is not apparent in any other method of procedure.

It goes without saying that the force which regulates the universe is infinite in scope and power, and that it directs all the activities therein with a harmony and accuracy almost beyond our comprehension. This is the manifestation of Divine Order. That which constitutes or brings to pass this Divine Order, is described in the first chapter of Genesis. In bringing our lives into Divine Order we can well afford to make a careful study of the process as outlined in the portion of Scripture referred to.

The first edict which went forth from God in the creative process was: "Let there be light." Light, in this sense, seems to be the first perception of the next step or movement in working out a new ideal. The separating of the night from the day is learning to distinguish between those feelings which contribute to the fulfillment of the new ideal and those which do not.

The second movement of Divine Mind was: "Let there be a firmament." In the world of nature we can readily see how the light of the sun literally becomes the life of all vegetation. Without light nothing will grow. This law of the natural world operates also in the mental and spiritual worlds; whatever the new impetus, inspiration, or light that comes to us and is sustained, it has a vitalizing influence in our beings and becomes life.

Every quickening impulse which is perpetuated in consciousness becomes more and more definitely formed in one's being, and every well formulated idea or feeling becomes an attractive nucleus for other ideas and feelings of like character. This attractive force is elemental love, but love has not reached its highest plane until it has developed into conscious union with all things and has transcended its magnetic phase. Here is where every idea and ideal becomes a formed, tangible thing; it is the third step in the creative process.

The second three days of the creative process are similar to the first three, but the characteristic activity is extended to a greater degree. Light becomes wisdom, life becomes strength, and love becomes power. The whole process finds its completion in the seventh day, when all of these elements working in perfect rhythm and harmony resolve themselves into a continuous self-perpetuating creative process which we call Divine Order.

By allowing the petty details of our personal life to be dissolved through contemplating the perfection and omnipotence of Divine Order, one's life is transformed. By keeping in conscious relationship with this law of the heavens, every problem in life is worked out in order, to a permanent solution.

Awakening to the knowledge of order in this respect, we set about the transformation of our thinking and living, conducting them thenceforth in an entirely different manner. Ordinarily we attempt either mentally or physically to change the relationship or position of things and people, that we may arrange our world to suit ourselves. But things changed or accumulated by mental manipulation bring just as much dissatisfaction as when the same things are accomplished by physical means. Something vastly deeper must take place, before we accomplish the satisfaction which we desire. There must be a complete change in the whole mental structure and action.

If one is to establish himself and his affairs in order,

he must begin by opening his mind to a new light, or to gain a new vision of life. The highest vision and the greatest light come through awakening to a knowledge of God, and man's relationship to him. Through contemplating this relationship, man naturally awakens to the creative processes of God and to the order in which creation comes into manifestation. The successive steps followed in the creative process, as outlined above in this article, constitute Divine Order.

In most instances where a new order of things is inaugurated, there is more or less confusion in connection with the readjustment necessarily involved. This is especially true in business. When a business man awakens to the knowledge that his business has outgrown the system followed, he straightway sets about devising new ways and means for the conduct of his enterprises. When a new plan of action is adopted and started to work, it diverts many of the elements of that business into new channels, and more or less confusion results. This confusion does not discourage one who has confidence in the methods being adopted. The confusion is but an evidence to him that the new order is actually taking hold and exerting a direct influence on his business. He also knows that as this influence continues the seeming disorder will disappear, and that a new order transcending the former standards will soon prevail.

What is true in a business office as we have just outlined, is true of the individual. When one's order of life is changed, the faculties and forces of one's being are diverted into new channels. The thoughts previously functioning in his mind are changed, and necessarily his outer acts are also changed. While this change is taking place, seeming disorder may become apparent, but the one who knows the law knows that this disorder is only a prophecy of a new order and harmony which will prevail when the process is completed.

When one has started a readjustment of his life and in-harmony results, this evidence of readjustment should be an occasion for rejoicing. We do not say that inharmony is necessary. In fact it should not be manifest; it would not be if all resistance to the new process were done away with. However, when it does come, we should remember what it is, and instead of looking at the disorder, look toward the harmony and order which inevitably follow.

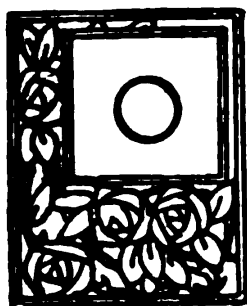
"Divine Order is the irresistible law of my being," is a splendid slogan for the Truth seeker to adopt, if he would readjust his entire life to that order instituted by God and which is the ever-active force working in and through the affairs of man to bring about perfect peace and harmony upon the earth. No realization could possibly carry a greater healing, prospering, harmonizing power, than the consciousness that the same Infinite Power which regulates the universe is active in one's mind, body, and affairs. A power which regulates the universe can certainly regulate the affairs of one's being, if given free access to the elements which make up his being.

In this right understanding of Divine Order, we find that the working out of every problem in life demands, first, the discerning of its relationship to the one Creative Law. Second. It requires the establishment in our minds of the Divine Ideas which are the foundation of all desirable expression. Third. Divine Ideas must be so definitely associated with our expressed self that they begin to have a definite influence upon our actions and upon the character of our flesh. Fourth. Divine Ideas must be definitely applied to the outer world in the daily affairs of life.

The process outlined in the preceding paragraph will gradually transform the whole man until he becomes a new creature, living continually in a new heaven and a new earth.

# HEAVEN'S LAW

HELEN CRANE



**ORDER** is heaven's first law." Order is the first law of the universe. There is a cosmic necessity for order, for without it there would be no spiritual evolution—no progress; there could be only confusion. Where the cosmic necessity is manifested in the world of matter, it is known as natural law, and is the basis of scientific investigation. Because scientists observe the infallible order of physical manifestation, they deem themselves secure in making definite hypotheses. Gravity, growth, continuity, etc., are all recognized as the result of definite principles.

As "Order is heaven's first law," and as all creation had its inception (and will have its fulfillment) in heaven, order is the law of creation. Order produces harmony,—all parts working in unison. Inharmony is an attempt at confusion.

Man was given free will and initiative to a degree, but he could not overthrow the Law. He was given the choice of abidance or transgression. Abidance drew to him harmonious forces which worked for his good. Transgression attracted to him pain, and centralized about him inharmonious forces which worked him discomfort. Creation must journey on its path through materiality back into spirituality, and any effort to impede its progress must be attended with pain, the penalty of trying to withstand God's ways. Unconscious transgression, as well as conscious transgression, must meet with penalty, for it is by experience that man learns the existence of the Law. It was through pain that fear of the Law was inspired in the heart of man.

Fear of the Law must not be confused with fear of God. God is the all-good. He is beyond the concep-

tion of man in glory. When he creates he institutes Law to insure the return of his creation unto himself, and man, in the childhood of his spirituality, learns fear before he comprehends love. Therefore fear of the Law naturally precedes love of God. When man comprehends the nature and the purpose of the Law, he recognizes its beneficence, and from that moment he is freed of the fear of it; he turns rather to the love of God. When he no longer feels the impulse to transgress, he is no longer aware of the Law's restraining influence, and so is free of it; all that he owes the Law he pays in joy instead of sorrow. When this comes to pass, he becomes a center of harmonious influences, a force for order and progress. When through love of God he frees himself and forsakes his sins, he is permitted through repentance and adoration to do good where he wrought evil, and thus to fulfill the Law.

Through the branch of the great Law known as the principle of continuity, that which is sown must be reaped. A seed always bears after its kind; imperfect seed bear gnarled, imperfect fruit; perfect seed bring forth perfect fruit, both in the physical and in the spiritual planting. Order must be maintained in the progress of the soul, as well as in the progress of the earth around the sun, or in any other of the phenomena of the physical. It is through the beneficence of the principle of continuity that man learns the latent power of seed-deeds. When he perceives the futility of planting imperfect ones, and asks in despair what he shall do, his eyes are opened and he realizes the steadfastness of the principle that has taught him that he must plant sweet seed in his life garden if he desires to reap sweet fruit. Then does he come to bless the Law which formerly had brought him so much anguish.

The principle of continuity is the basic principle of the great Law, and it is through it that perfection will ultimately be reached; it is through it that every heart will be led into the happiness of good accomplished.

As man is evolving, confusion will exist to a degree. The free will given him makes man a creator of good or harm, as he wills; it enables him to exploit the divine in an effort to aggrandize the self. But this confusion is not permanent, and it decreases as man turns his creative powers in the direction of good. The law of continuity must make the deluded soul eventually turn in agony from the pain it has incurred and ask for a surcease. In that glad day the grandeur of the divine plan will be in part revealed to man. Fear may take possession of him for a time, but gradually he will leave that slough and will climb up over the stony, thorny path of compensative suffering into the sunlight of freedom from self. He will then be bathed in the warm radiance of Divine Love, and through repentance and adoration become a messenger in God's service.

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## ORDER

Order, thou eye of action.—*Aaron Hill*.

Let all things be done decently and in order.—*Bible*.

Order is man's greatest need, and his true well-being.—*Amiel*.

Order is to arrangement what the soul is to the body, and what mind is to matter.—*Joubert*.

Order and system are nobler things than power.—*Ruskin*.

He who has no taste for order will be often wrong in his judgment, and seldom considerate or conscientious in his actions.—*Lavater*.

Fretfulness of temper will generally characterize those who are negligent of order.—*Blair*.

Good order is the foundation of all good things.—*Burke*.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things.—*Southey*.

## RELATIONSHIP OF VALUES

THOMAS J. ROWE



**VERY** value in existence is dependent upon relationship. If it were possible for us to completely isolate a thing from observation and connection with other things, it would be possible for us to accomplish its complete destruction.

The value which we attach to a thing is always dependent upon our connection with it. Hence it is the connection or relation that is the source of value.

Our connection or relation to the things of life is therefore of primal importance, for upon it rests the whole system of worlds, celestial and terrestrial, in so far as they are of any value to us.

The connection between eye and object is more than optical; it is mental. Eye, ear, and nose, are merely channels through which the mind makes its connections. Values are invisible, existing only in the mind of man.

Values may be said to exist in connections. The objects which the mind uses, whether they be the channels of sense, or the objects of desire, have their values in the connections or relations which mind gives them.

The knowledge that mind connects and evaluates through ideas which it forms (whether through naive desire, or cultural process) is of much consequence, but comprehension of the fact that this is its mode of procedure is of transcendent importance.

Naive or simple ideas belonging to man, seem sufficient for supplying his primitive necessities, such as food, raiment, shelter, care of young, defense, etc., but as he progresses in his mental and historical character he desires those things which promote greater comfort and entertainment.

He then begins to formulate ideas of dress, struc-

ture, conquest and attainments of all kinds. The way to manifest these ideas becomes the most necessary knowledge that he can acquire, because ideas expressed are what make progress and attainment.

The substance of an idea is mental; it is constituted of thoughts so related as to give form to the plans of the mind which it desires to express.

No purpose or determinate act can precede the idea which gives it birth, and the act being limited thereby, takes on the likeness of the idea which conceived it.

The explanation of many failures in life is to be found in poorly formed ideas—ideas whose constituent parts were not properly related.

A house divided against itself might hold together for a time, but sooner or later it would be sure to fall. If bricks of unequal strength were used in its construction (the material of some being of mere, unburnt clay, and of others fire burned, hardened clay), the relationship with regard to strength for stressing purposes would not be a true one, and therefore the walls could not withstand pressure beyond a certain point.

The same condition is true with regard to an idea. The thoughts which constitute it must be properly related if the idea is to succeed. It follows logically, that in order to form a clear, sound idea, the law of relationship must be understood, if definite, sound ideas are to be constructed and proper connection between ideas maintained.

The substance with which we deal is the invisible substance called Mind. It must be recognized for what it truly is,—the source of all constructive action.

Every product of man's effort, whether it be the Pyramids of Egypt, a romance, a Gothic spire, an American skyscraper, a magnificent bridge, a carved cameo, the eye of a superfine needle, a great business organization, or a well founded government, proceeds from an invisible source. The visible structure is merely a copy of an invisible idea.

The necessity of the invisible, the potency, power and substance of it when properly understood, make it easy for us to have faith in unseen things; even more faith than we have had in appearances, for we learn that appearances are secondary, or effects.

The governing principle in life, like the governing principle in mathematics, is inexorable, and no deviation from it is tolerated in the solution of any problem.

The principle of mathematics requires that every unit be given its true value and that no unit requisite to the problem be left out.

The principle governing the units of thought which constitute an idea, demands a structure in accord with the law of relationship. This brings us to the consideration and analysis of the enduring, unifying power without which no effort has permanent value.

The word *related* has its opposite in the word *isolated*. All good is found through the related condition, and all evil in the isolated. Good is universal in quality. Evil is limited to the act. Pleasure and pain are in themselves illustrative of the qualities contained in relation and isolation, for one cannot imagine a community being brought together to enjoy pain. Pain does not permit of participation, because of its isolated qualities. Pleasure is always related, either by associated or anticipated union, and cannot exist (as does pain) by itself.

All evil may be said to be a condition induced by a separation of naturally correlated parts, a wrong adjustment, not necessarily the absence of good. The truth is that all is good,—ever present. A dominant thought is not necessarily an evil thought. Too much, too little, along any line, will destroy the correlation and spoil the harmony necessary to perfect manifestation.

When a connection is made between an idea and the object of its desire, if the union is true to the principle which governs relationship, the power manifest in

the connection is of God, and this power brings into the visible world the thing which we formed by his power.

Thought properly related is the substance of all that is valuable to man, but the thought that is meant to benefit the thinker alone is sure to fail, because of its isolated character. Every good thing is from God, the universal, and is not finite in its character. It cannot be isolated for the benefit of self alone.

In the Lord's Prayer, Jesus was careful not to use the self terms. It was not *I, me, my, and mine* that he prayed for, but he spoke to our Father and asked that the blessings descend upon *us*. He knew that the law of relationship must be obeyed if his desires were to become manifest.

When it is clearly understood that all values are to be found in the invisible, properly connected and in the right relationship—that they do not exist in objects themselves—we will affirm with confidence that thought is the substance of all that is valuable to man.

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Creation is the production of order. What a simple, but, at the same time, comprehensive and pregnant principle is here! Plato could tell his disciples no ultimate truth of more pervading significance. Order is the law of all intelligible existence.—*Blake*.

Set all things in their own peculiar place,  
And know that order is the greatest grace.  
—*Dryden*.

Order is a lovely nymph, the child of Beauty and Wisdom; her attendants are Comfort, Neatness, and Activity; her abode is the valley of happiness; she is always to be found when sought for, and never appears so lovely as when contrasted with her opponent, Disorder.—*Johnson*.

Mark what unvary'd laws preserve each state,  
Laws wise as Nature, and as fixed as Fate.  
—*Pope*.

# SUNDAY LESSONS

LESSON 11, SEPTEMBER 12, 1920.

THE GLORY OF SOLOMON'S REIGN.—I  
Kings 10:1-13, 23-25.

1. And when the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions.

2. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart.

3. And Solomon told her all her questions: there was not anything hid from the king which he told her not.

4. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built,

5. And the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of Jehovah; there was no more spirit in her.

6. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom.

7. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard.

8. Happy are thy men, happy are these thy servants, that stand continually before thee, and that hear thy wisdom.

9. Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness.

10. And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees and precious stones.

12. And the king made of the almug-trees pillars for the house of Jehovah, and for the king's house, harps also and

psalteries for the singers: there came no such almug-trees, nor were seen, unto this day.

13. And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants.

23. So king Solomon exceeded all the kings of the earth in riches and in wisdom.

24. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart.

25. And they brought every man his tribute, vessels of silver, and vessels of gold, and raiment, and armor, and spices, horses, and mules, a rate year by year.

**GOLDEN TEXT**—*Blessed is every one that feareth Jehovah, That walketh in his ways.*—Psalm 128:1.

**SILENT PRAYER**—*I am guided by the Spirit of Divine Wisdom in all my ways.*

Sheba means seven. Seven is the number of the Natural Man; the man of substance and life. The queen of Sheba indicates the ruling intelligence of the whole consciousness pertaining to that part of Being which has to do with nature. Seven is the complete number in the physical plane of manifestation, so we are to understand that Solomon, the Sun Man, had to meet and impart to his body consciousness a higher wisdom than it had previously possessed.

Ancient mythology mentions Solomon the Sun God, and modern critics claim that the whole history of Solomon is an Oriental myth; that the story represents the ushering in of the light and warmth of the sun in spring, and the building anew of the temple of nature. This is an intellectual interpretation. The intellect finds in external nature an explanation for all the allegories that have been written of the soul. This is not error, because there is an outer representation of every idea, and external nature is a picture painted by thought. But whoever would understand nature must study the cause which produces it—that is, thought. Thought is the creative energy centered by the Divine

Law in man; consequently we must understand how thought makes its forms, how it unmakes and remakes them. This is an involved process; the myriad movements of mind, and the intricate structures it has built, sometimes overwhelm the builder and he seems unable to comprehend them all. We are building all the time, and the structure is being added to, whether we are conscious of it or not. Our minds grow through wider comprehension of truths, our affections deepen through the exercise of love, and our bodies take on more and more of the universal substance through the food we eat. Thus we see that there is a steady growth of the whole man; and we are sooner or later forced to deal consciously with these different factors of our being, which we may have been adding to without realization, and without an understanding of the law. Sometimes this is a day of judgment in which we are found wanting.

Solomon, in the wisdom of the Spirit, meets his unilluminated natural being, the queen of Sheba. When the illumination from the Spirit first comes to us, we are for a time so absorbed in it and in the revelations that come to us, that we are almost wholly unconscious of our bodies. But there is a thought formed in us which presides over that domain called the body substance. Its outer crust is termed flesh, blood, and bones. But the real substance is mental, and when we have been illuminated by the Spirit it will come to us in its true light and ask for our higher wisdom; it will bring to us many presents, or valuable substances.

The queen of Sheba "came to prove him with hard questions." "She communed with him of all that was in her heart." Here is indicated the questioning tendency of the natural side of Being. There is implanted in the substance side of our consciousness a certain degree of intelligence, but it is not the source of wisdom; hence it is not a safe guide for man. This is illustrated in the Eden allegory by the serpent, symbolic of the sensuous intelligence that pervades nature.

This is the consciousness that constantly asks an explanation of the riddle of phenomena. Those who do not seek the Solomon within are constantly seeking without for answers to their many questions as to the origin and character of things material. Never can these questions be satisfactorily answered except by the supreme wisdom of the Sun Man. Matter has no real substance; it is the result of a darkened state of consciousness, and it passes away when the light is turned on. Therefore all matter will disappear when man enters into the real Substance of Being. Within these corruptible forms of flesh there is real life and imperishable flesh. This inner life is represented by the camels, and the imperishable flesh is represented by the spices which the queen brought to Solomon. The Substance Idea rejoices when it sees with its eyes, or perceives the truth of Spirit. We thus see the importance of spiritualizing the body consciousness by declaring for it the Wisdom of the Lord.

Whenever a question is presented about the character of matter and the many points pertaining to the overcoming of physical decay, we may know that the queen of Sheba has come up and is seeking to prove our spiritual wisdom with some of her "hard questions."

#### QUESTIONS

1. What is the inner meaning of the Queen of Sheba in our lesson? Of Solomon?
2. How should nature be studied?
3. How do we grow? What does our growth lead us to?
4. What is the real substance of our bodies?
5. Where should we seek for the cause of things material?

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LESSON 12, SEPTEMBER 19, 1920.

THE EVILS OF INTEMPERANCE.—Proverbs  
23:19-21, 29-35.

19. Hear thou, my son, and be wise, And guide thy heart in the way.

20. Be not among winebibbers, Among gluttonous eaters of flesh:

21. For the drunkard and the glutton shall come to poverty; And drowsiness will clothe a man with rags.

29. Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes?

30. They that tarry long at the wine; They that go to seek out mixed wine.

31. Look not thou upon the wine when it is red, When it sparkleth in the cup, When it goeth down smoothly:

32. At the last it biteth like a serpent, And stingeth like an adder.

33. Thine eyes shall behold strange things, And thy heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, Or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not hurt; They have beaten me, and I felt it not: When shall I awake? I will seek it yet again.

GOLDEN TEXT—*The drunkard and the glutton shall come to poverty.*—Proverbs 23:21.

SILENT PRAYER—*I am satisfied with the stimulating Substance of the Spirit.*

The "woes" of intemperance are so evident that it is unnecessary to describe them. The important thing is to learn how to avoid intemperance, and how to heal those who have fallen under its delusions.

There are many kinds of intemperance; the one here meant is intemperance of appetite. The cause of this kind of intemperance is a perverted taste. The first question that presents itself is, What caused the taste to become perverted?

Appetite is the most material aspect of taste, which is a quality of mind. By means of taste, man selects intuitively and groups the things that harmonize in the manifest world. Appetite is the fleshly incorporation of this higher sense, and is necessary to bodily growth. When under control of wisdom, taste is good and serves man well; when cultivated in ignorance, it makes slaves of the other faculties and finally destroys the body.

In Divine Order appetite is under direct control of mind and is lighted with the higher wisdom. Christian metaphysics proves that "Man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah." The words of Divine Mind are really nourishing, and they are necessary to the harmonious upbuilding of the body.

When the spiritual Word, or Thoughts of Divine Mind, are ignored, and man tries to live on material food alone, the body is not nourished; it subconsciously cries out for its natural nutriment, this Living Word. Then man in his ignorance seeks a material stimulant and sets on fire the delicate tissues of his stomach and throat, and the burning flames up to his brain and blinds his reason; thus men put that into their mouths which steals away their brains.

The one sure remedy is a fulfillment of the natural law—a union with Divine Mind—and an appropriation of these words that feed the body and satisfy it.

Begin the healing with a study of Truth, at the foundation of which is the understanding that man lives in an omnipresent Life and Substance, which is drawn into his consciousness through his thought; then every thought that conveys an idea of this Omnipresence is soul-food. Say often to yourself or to your patient the spirit of these words: "Your soul seeks the Living Substance of the Divine Word, and you are satisfied. You are satisfied in mind and body."

Those who have long been slaves to appetite are under mental condemnation. This condemnation should be denied and the forgiveness of Christ declared. "There is therefore now no condemnation to them that are in Christ Jesus."

In addition to the mind treatment, discrimination in food should be inculcated. Physiology teaches that the major part of the "juicy" roast or beefsteak is what is politely called "ura"—otherwise urine. This "ura" inflames the mucous lining of throat and stomach and

an unnatural thirst is created. Mothers through flesh-eating are cultivating false appetites in their unborn babes. Vegetarians are never drunkards. Give your husbands, your sons, and even your daughters, a vegetarian diet, and they will not easily be led into bibulous ways.

### QUESTIONS

1. What is the important thing in studying this lesson?
2. When is appetite good?
3. Is material food enough to sustain life?
4. What is a sure remedy for intemperance?

### LESSON 13, SEPTEMBER 26, 1920.

#### REVIEW — SAUL, DAVID, AND SOLOMON COMPARED—Psalm 72.

1. Give the king thy judgments, O God, And thy righteousness unto the king's son.
2. He will judge thy people with righteousness, And thy poor with justice.
3. The mountains shall bring peace to the people, And the hills, in righteousness.
4. He will judge the poor of the people, He will save the children of the needy, And will break in pieces the oppressor.
5. They shall fear thee while the sun endureth, And so long as the moon, throughout all generations.
6. He will come down like rain upon the mown grass, As showers that water the earth.
7. In his days shall the righteous flourish, And abundance of peace, till the moon be no more.
8. He shall have dominion also from sea to sea, And from the River unto the ends of the earth.
9. They that dwell in the wilderness shall bow before him; And his enemies shall lick the dust.
10. The kings of Tarshish and of the isles shall render tribute: The kings of Sheba and Seba shall offer gifts.
11. Yea, all kings shall fall down before him; All nations shall serve him.
12. For he will deliver the needy when he crieth, And the poor, that hath no helper.

13. He will have pity on the poor and needy, And the souls of the needy he will save.

14. He will redeem their soul from oppression and violence; And precious will their blood be in his sight:

15. And they shall live; and to him shall be given of the gold of Sheba: And men shall pray for him continually; They shall bless him all the day long.

16. There shall be abundance of grain in the earth upon the top of the mountains; The fruit thereof shall shake like Lebanon: And they of the city shall flourish like grass of the earth.

17. His name shall endure for ever; His name shall be continued as long as the sun: And men shall be blessed in him; All nations shall call him happy.

18. Blessed be Jehovah God, the God of Israel, Who only doeth wondrous things:

19. And blessed be his glorious name for ever; And let the whole earth be filled with his glory. Amen, and Amen.

20. The prayers of David the son of Jesse are ended.

**GOLDEN TEXT**—*Man looketh on the outward appearance, but Jehovah looketh on the heart.*—I Samuel 16:7.

**SILENT PRAYER**—*All my faculties are obedient to Christ.*

In considering the lives of these kings,—Saul, David, and Solomon, we are impressed with the fact that each of them has a predominating quality in his character. This quality stands out clearly, and occupies a large part of his life. We, as students, find that we have these same qualities within us in a more or less developed state, and that the lives of these Bible characters serve as a guide in handling our faculties.

Saul stands for the will. He was a warrior, and he accomplished many victories through his ability as a leader. His directing, dynamic powers lead the Hebrews to victory, and out of bondage.

David stands for love. His name means *well-beloved*. We find his great love expressed in his unwavering friendship for Jonathan and Jonathan's

son, and in his love and loyalty for Saul, whose life he twice spared, and also in his love for God.

Solomon stands for wisdom. His wisdom was heralded throughout the world. He is spoken of as the wisest man. The Queen of Sheba came many miles to find out if he was really as wise as the reports alleged, and after seeing him she was convinced that the accounts fell short of his wondrous wisdom.

In certain respects these kings were much alike. They all began their reigns in a humble spirit, and they were obedient to Jehovah in the beginning. But as they gained wealth and power, they lost their humility, and began to forget Jehovah. They all fell short, and they all lost the kingdom. Saul disobeyed Jehovah by sparing the king of the Amalekites, whom he had been commanded to destroy, and by letting his soldiers appropriate the Amalekites' sheep and cattle which Jehovah had commanded to be destroyed also. He sacrificed at Gilgal to Jehovah before Samuel arrived, which was against Jehovah's wishes. David murdered Uriah in order to get his wife, and he forgot God at times in his love for beautiful women. Solomon failed because he married many heathen wives whom he tried to please by worshiping at the shrines of their many gods.

These kings were all embryo types of the Christ, but no one attained the full rounded out Christ stature until Jesus came. Selfishness separated them from the great whole, while Christ is the product of absolute oneness with the Father.

Part of the time Saul, the will, was guided by the Spirit, but in the main, personal will dominated him. When will is moved by personal desire, it reasons according to its own standards, and does not take into consideration the necessity for direct communion with God. Comprehending its ability to use mind forces, it takes on selfishness and this departure leads to destruction. Saul showed selfishness of desire when he ap-

propriated the property of the Amalekites. He tried to carry the baser desires which the Amalekites represent into his spiritual life. When an exalted ideal undergoes perversion, it becomes necessary to start over again under a new leadership. Saul lost his rulership. The rule of the head was given up to the rule of the heart.

David's faithful service in the humble walks of life seems to have been an important factor in preparing him for his greater ministry. David's great victory over Goliath was accomplished through his simple and in-offensive manner, which aroused the contempt of the giant, throwing him off his guard, and causing him to carelessly expose his most vulnerable part to David's simple weapons. David went forth to prove that there was a God in Israel, while Goliath went forth to prove his physical strength, and to frighten the children of Israel by his formidable appearance. The result was that love easily overcame fear.

So long as love is obedient to Jehovah, its rule is just and righteous, but it sometimes tries to work things out according to its personal views. David turned his love toward material possessions and to the beauty of the world of appearances, away from the Spirit to which he owed all that he had. This was the cause of his downfall; he looked to the reflection and forgot the light. Solomon asked God for wisdom in a most humble and obedient spirit when he came to the throne, and God rewarded him by giving him not only wisdom but riches and honor as well. So long as he looked to God his kingdom prospered, but when he turned to the things of sense his kingdom was filled with discord and he left it divided.

The lessons to be learned from the story of these three monarchs are that humility and obedience to the Spirit increase the power of a faculty by connecting it with the great central fountainhead of all power, and, that selfishness and disobedience to the Spirit tend to separate the power of the faculty from its source and to

gradually destroy it. When all the faculties are redeemed and spiritualized, one will have attained the Christ standard.

### QUESTIONS

1. What faculties in every man do Saul, David, and Solomon represent?
2. Under what conditions did these kings prosper and grow in power?
3. What caused their downfall?
4. What great lesson can we learn from the lives of these kings, to help us in our spiritual development?

### LESSON 1, OCTOBER 3, 1920.

#### BIRTH AND CHILDHOOD OF JESUS.—Matt. 2:1-15.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,
2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.
3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.
4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,
6. And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel.
7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.
8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.
9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13. Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

14. And he arose and took the young child and his mother by night, and departed into Egypt;

15. And was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet saying, Out of Egypt did I call my son.

**GOLDEN TEXT**—*Thou shalt call his name Jesus; for it is he that shall save his people from their sins.*—Matt. 1:21.

**SILENT PRAYER**—*I am quickened in Christ and I rejoice.*

King Herod represents the ego in the outer or sense consciousness. The Herod man is temporal because he does not understand his origin nor the law of his being. He is narrow, jealous and destructive. His destructive thoughts react upon his body, making it full of pain and misery. Such a man does not fulfill the Divine Idea of man, and another ego must supplant him.

Jesus represents God's idea of man in expression; Christ is that idea in the absolute.

Jesus is Christ taking on the limitations of mortal consciousness, "yet without sin," that is, not falling under the dominion of evil thoughts.

The "Wise-men from the east" are the inner planes of consciousness, which, like books of life, have kept the records of past lives and held them in reserve for the great day in which the soul should receive the supreme ego, Jesus.

When the Jesus ego first appears in the subcon-

sciousness, it is a mere speck of light, a "star in the east." The East is the mystical and occult realm where great wisdom and rich presents await the one who is born King of the Jews.

Herod, the sense ego, seeks to destroy the One who he feels will eventually dethrone him, but the Lord keeps him in ignorance of what is going on in his own domain. So it is found that those in regeneration are seldom conscious of the new ego that is building up a kingdom in Substance (Bethlehem), within the very center of the body. Herod, the man of flesh, feels that something is going on and seeks occult wisdom (wise men), but does not seek under the Divine Law. He would have wisdom's aid in destroying that which in the end is the salvation of the whole consciousness.

The reason why Herod seeks to destroy Jesus is because he cannot comprehend the Great Whole. Man is ruled by many egos at different periods of life.

The seven ages of man, as portrayed by the poet, are but a moiety of the many stages through which he passes. The ego of the infant is not the ego of the youth, nor the ego of old age that of middle age. These egos have been supplanted one after another so gradually that the man has not been outwardly disturbed.

But here comes an ego that throws the whole consciousness into commotion. Herod and all Jerusalem were troubled—there was a great upheaval in the thoughts and feelings of the man.

When this New Birth takes place in your subconsciousness, be wise and do not try to destroy it nor suppress its development. Study the life of Jesus, and you will have a true portrayal of the experiences you will go through in bringing to outer manifestation the Divine Ego, Christ Jesus.

#### QUESTIONS

1. By whom is the temporal man represented in this lesson? In what way does this man fall short of the Divine Idea?

2. Explain the difference in the meaning of the words, *Jesus* and *Christ*.

3. How does Jesus first appear in consciousness?

4. Is one always conscious of the new ego that is building up a kingdom in the inner substance of his body?

5. What should one's attitude be toward the New Birth in subconsciousness?

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LESSON 2, OCTOBER 10, 1920.

BAPTISM AND TEMPTATION OF JESUS.—  
Matt. 3:13—4:11.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

15. But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

17. And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

**GOLDEN TEXT**—*This is my beloved Son, in whom I am well pleased.*—Matt. 3:17.

**SILENT PRAYER**—*There is no power or reality in matter or material values. Spirit is the only Life, Substance and Intelligence.*

The individual consciousness must be disciplined and tested before it can become master of the thoughts. The Spirit of Truth is a great universal power that connects man with God, and, like an enthusiastic teacher helping a bright scholar, pushes us forward to the lessons that will most quickly prove our ability.

The "devil" is the mass of thoughts that has been built up in consciousness through many generations of earthly experiences, and crystallized into what may be termed human personality, or carnal mind.

In the development of the Christ Mind, an entirely new and wider set of ideas and situations has to be met, and these experiences of Jesus are to show us how to deal with the thoughts and desires of the soul and place them under proper discipline. It requires spiritual discernment and unselfish devotion to the highest truth to meet and overcome the temptations of the personal consciousness. Thousands are baptized by the Spirit, but when led into the wilderness of their own subjective natures, they fail to rise into the clear atmosphere of Spirit. Using their God-given power for selfish ends, they fall short of the Jesus Christ man. He is "in all points tempted like as we are, yet without sin." Here

is where the test comes, and the difference between the Son of God and the Son of man is brought out.

When we are following Jesus, we rise above the demands of the flesh and sense world. The forty days fast is an all-round denial of sense demands. It may not be described in detail, but we in our thoughts live above the material needs. We are *led up*, and our appetites and passions for a season are in such minority that we think they will never again trouble us. But "he afterward hungered." There is a return to sense consciousness.

The command of the "devil" (sense consciousness) to turn the stones into bread, tempts us to affirm the material to be sufficient to satisfy our hunger, invites us to depend upon the gross forms of substance, instead of looking for that bread that comes down from heaven, even the Word of God. Hereafter we are to feed our souls with new truths daily, that we may grow in spiritual ways.

The second temptation means that we cannot with impunity go suddenly from a very high state of spiritual illumination down into body consciousness. Neither can we make a display of our spiritual power with safety.

The third temptation comes when we have attained a very high state of mastery over material thoughts, so that we can control outer events. To exercise this control for personal ends is to worship personality, the "devil." When this temptation arises in our experience, we should know that under the Divine Law there is but one worthy of our worship and service, and that one the "Lord thy God."

#### QUESTIONS

1. How does the individual become master of his thoughts?
2. What is the devil?
3. What do the experiences of Jesus show us?

4. How shall we rise above the demands of the flesh?
5. Explain the three temptations, as applied to our lives today.

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### THE SEVEN BIBLES OF THE WORLD

The seven bibles of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Try Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta, and the Scriptures of the Christians. The Koran is the most recent of these seven bibles, and not older than the seventh century of our era. It is a compound of quotations from the Old and New Testaments, the Talmud, and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Pitikes of the Buddhists contain sublime morals and pure aspirations, but their author lived and died in the sixth century before Christ. There is nothing of excellence in these sacred books not found in the Bible. The sacred writings of the Chinese are called the Five Kings, "king" meaning web of cloth or the warp that keeps the threads in their place. They contain the best sayings on the ethicopolitical duties of life. These sayings cannot be traced to a period higher than the eleventh century B. C. The Three Vedas are the most ancient books of the Hindus, and it is the opinion of Max Muller, Wilson, Johnson and Whitney that they are not older than eleven centuries B. C. The Zendavesta of the Persians is the grandest of all the sacred books next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., and therefore has a clear margin of three hundred years over the most ancient of all the other sacred writings.—*Exchange*.

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What is done hastily is not done well.—*Chinese*.



## LOVE YOUR NEIGHBOR

ALICE L. RUTH

"You'll have to try loving your neighbor," said Mrs. Ransom, to her troubled caller. "You'll be surprised to see what that will do, even in stubborn cases. I have tried it and I know," she added.

"Your neighbors and mine are not to be compared," declared Mrs. Friend. "Whatever move you make, by some good fortune you are surrounded by good people. It is easy enough to love lovable persons, but is it possible to love a woman who comes into your home to find out your personal affairs, and then, after telling you all she has learned in other people's homes, goes on her way to the next neighbor to relate all she has seen, and heard, and surmised, while in your house?"

"Here is an instance. My small daughter has always disliked having her nails trimmed. She cries, and screams, and begs me not to hurt her so badly. Of course the trouble lies in her imagination, because I do it as carefully and as quickly as any one could with her shrinking and struggling every moment during the proceedings. One morning, after a particularly trying time, the bell rang, and leaving Catherine in the bathroom, I went to the door and ushered in the busybody.

"As soon as Catherine could get her stockings and shoes on, she came out with her face all tear stained, and said, 'Good morning,' in a trembling, subdued voice, and went out doors. Some weeks later the story came back to me that I had whipped Catherine brutally and that it was pitiful to hear her scream with

pain and terror and beg me not to hurt her so cruelly; my neighbor repeatedly had rung the bell to get my attention, and when at last I did go to the door, it was said, I looked ashamed and confused; and poor little Catherine was so cowed she hardly dared to look up when she entered the room.

"And, oh! Mrs. Ransom, that isn't all! Our minister must have heard it, for he preached a sermon on 'Our Duties to Children.' It was beautiful and made every one feel a new tenderness and responsibility toward the little ones. I walked out of church with Catherine's little hand in mine, happy and thankful, and perfectly innocent of the fact that the sermon was meant for me, and no doubt more than half of the congregation knew that it was.

"There is no private home life in our neighborhood. Working, eating, or napping, we are portrayed to public view by that woman's tongue, and the most unkind construction is placed on everything we do. How could you love such a person? I sometimes wonder how God loves her."

"Because God is Love," Mrs. Ransom softly answered. "Love takes no account of our worthiness or unworthiness, but keeps right on loving, and we must learn to do the same. Your neighbor's idle gossip is a manifestation of the carnal mind. Idle words are poverty breeders, but your neighbor does not know that fact. For her sake and for the peace of the community, her attitude should be changed. We must not treat any one against his will, but we must keep ourselves positive to good.

"One reason why it is hard for people to overcome error is because their acquaintances hold them in bondage to it by expecting them to manifest the same mistakes over and over again. When you see this woman coming, if you think, 'There comes that gossip,' you accept her on that basis and close the channels for other conversation. 'Judge not according to appearance, but

judge righteous judgment.' The righteous judgment is, God is good and all his creations are good.

"Deny the false appearance. Say in spirit to that woman, 'You are not interested in the personal affairs of others. Divine Order and Justice are now established in your mind, and you love your neighbor.' For yourself, hold this thought: 'Divine love is now manifest in me.' Think of these ways of helping her—and yourself—the last thing at night; repeat the statements the first thing in the morning and often throughout the day. Don't be disturbed when this neighbor calls. Regard her with love, keep your conversation above personalities, and you will soon see a change. She will learn to enjoy cleaner, kinder thoughts and words, or else she will drop out of your life when you have learned to accept her lovingly and without yielding to her gossiping tendencies.

"Now let me give you a helpful idea about Catherine. Teach her to say, 'I am pure Spirit, and Spirit cannot be hurt. I am brave, for God loves me and takes care of me.' Have her affirm this often, and she will get over her apparent nervousness about having her nails cut. Don't dread it yourself, and expect to have 'a time' when you have it to do. Know that she is God's perfect child and that she cannot be afraid."

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## GIVE AND LIVE

THORNTON BALDWIN

Disperse the gospel of Cheer. Live ever in the Sunshine on the mountain-top. Touch life with the joy thus imparted to your soul. Joy, and laughter are contagious, and will do more to heal the ills of man than any medicine that can be prescribed.

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Well has Israel been compared to the dust of the earth and to the stars of heaven. When he falls, he falls to the very dust and when he rises, he rises to the very skies.—*Talmud*.

## MOTHERHOOD DEPARTMENT

At the session of the Summer School, Mrs. Myrtle Fillmore, founder of the Motherhood Department, introduced Miss Dedrick, one of her helpers who aided in the launching of this work, who addressed the students, as follows:

First, we want to say that as you all know, Unity School of Christianity is built upon the firm foundation of regeneration; that its founders, Charles and Myrtle Fillmore, who have worked hand in hand in the unfoldment of this School, are well versed in all the beauties and the wonders of living the Jesus Christ life of purity and light and wholeness. However, they do not condemn the ladder by which they themselves have climbed, but today stand ready to help all those who are on the way.

This school stands ready to aid all those who are seeking the light; those who are still in the process of fulfilling the law of generation; those who are on the first rung of the ladder of regeneration, on up to where the Mary standard of motherhood has been born into the consciousness and the possibilities of the immaculate conception have been conceived in the mind,—and still farther on to the outworking of the Jesus Christ demonstration of the perfect man,—to the fulfillment of the law, where the perfect body, the imperishable body, is brought forth, and eternal life here and now demonstrated.

With this explanation in mind, we will ask you to go into the silence and meditate upon this prayer:

*"The Divine Idea of the Christ is conceived in me, and I am alive to the beauties and the possibilities of the perfect Life."*

### SILENCE

After the silence was read a short selection from the first chapter of Luke, from the twenty-sixth verse to the forty-eighth verse, inclusive:

Now in the sixth month the angel Gabriel was sent from

God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying and cast in her mind what manner of salutation this might be.

And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.

And Mary said unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also, the holy thing which is begotten shall be called the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. For no word from God shall be void of power.

And Mary said, Behold, the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.

And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a fulfillment of the things which have been spoken to her from the Lord.

And Mary said,

My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

It is on the basis of this narrative of God's method

of bringing the Savior into the world, that the Maternity Department of Unity is founded. Unity stands for regeneration, but the first step in regeneration is that which receives the angel's interpretation of life, "Thou . . . art highly favored, the Lord is with thee."

When the prospective mother first becomes aware of her condition, usually she is struck with fear. To her who trembles before the annunciation that a Divine Life is preparing to clothe itself with a body through her, here is the lasting assurance from the Father of Life, "Thou hast found favor with God." She who finds favor with God is greatly blessed. Favor always sets into operation the Divine Law of Appreciation, and this law always brings joy and harmony; the angels of the Lord, Strength, Freedom, Safety, uphold this one who is divinely favored,—they bear her up in their hands, and she cannot stumble. Fear gives way to abiding satisfaction, and the Divine Image implanted in the incarnating soul is given free, unhindered opportunity to manifest.

"Thou shalt call his name Jesus." The immaculate mother receives the idea and brings forth her son in the idea that he is a savior of his people, that each soul comes into the world with a definite, positive, redemptive work before him,—that he is brought forth, not to be ministered unto, but to minister. This does much toward freeing the race consciousness from that which has held the people of the earth in bondage all down the ages,—personal selfishness. The Son of God, the Daughter of the King, comes forth to serve; not to be ministered unto, but to minister.

Every woman, no matter on what rung of the ladder she may be, has great dreams for her child; no matter what the father and the mother may be, they hold the highest ideals they can possibly conceive for their offspring. This thought alone opens the way for the ascent along the road of progression for those coming

again into manifestation for the purpose of working out their problems.

Mary was dedicated to the Lord even before her conception. She spent her childhood in the temple, serving the Lord. She spent her girlhood in the temple in loving service. All down the ages it had been known that the Jewish race was the avenue through which the Messiah was to be brought into visibility; that a virgin was to give birth to the Savior of the people of the earth, and every young, pure, Jewish virgin hoped that he might be found in her first-born child. Through the consecrated life which Mary led, and with her great heart filled with the brilliant hope that she might be the mother of the Messiah, she fulfilled the high aspirations.

In this wonderful age, the woman heart of the race is likewise quickened to a perception of God's presence, and she realizes that she, as did Mary two thousand years ago, has an opportunity to serve, to clothe advanced souls who are seeking to express, with body temples, whose coming into this plane will work swiftly in the redemptive process of humanity.

The work which Mary did in the temple is one that will bear close study. It is a method of development which every one should know. Mary unified with the spiritual powers, fused the Divine Substance Idea (the mother of the Lord), with the Divine Desire (the seed), which drew into her environment her helpmeet Joseph. Then, when this holy love received the baptism of the Holy Spirit in its fullness, the spiritual desire to bring forth the Christ Child quickened into life, and the outer expression was brought forth, though Mary did "not know a man," in the way this term is usually understood; but in her consecrated life she brought into activity certain laws which were, and are even today, far beyond the comprehension of many.

The Motherhood Department teaches women how to use these spiritual powers through the avenue of motherhood, though these same spiritual forces may be

used along any line of unfoldment. Everything is first conceived in mind. It is the union of the masculine and the feminine forces of the individual consciousness that first lays the foundation of every home. It is the out-working of these principles that draws lovers together. These powers must be well fused in the successful Truth teacher or lecturer. It is the harmonious fusing of these powers in their right relation that brings forth the child of genius along artistic or literary lines. It is through the proper fusing of these powers that force and power are given to the word, making the voice strong and vibrant and brilliant in expression. It is the fusing of these finer forces of the soul that keeps the metaphysician full of life and buoyancy and youth.

The "Motherhood Department" under "The Home," stands ready to help Truth Seekers, from the spiritual viewpoint, along any of the above mentioned lines, to aid in all home problems which may arise. All requests for healing only, go direct to Silent Unity. Please direct your envelope to the Motherhood Department for help along the line of home or maternity problems.

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*Bruneston, Wash.*—I feel that I must write "The Home" a personal letter of appreciation and thanks for all the good that I have received. For months past I have been studying and pondering in my heart the lessons contained in the wonderful little booklet, "Maternity Treatments." I had wished that a little more help might be given the earthly mothers of these little ones through Unity columns, and almost before I asked it was given unto me, for lo! I opened monthly Unity and found a department devoted especially to that purpose; and so in Unity our every need is met. Oh! how I thank you, and I am sure that other Unity mothers will, also. Through the spiritual help which I received and realized before my confinement, the way was made very easy and my child was in my arms with scarcely any suspense or pain. The physician present remarked, "When babies are born like this, it shows right living." The child is perfect in every way, and we have given her a Unity name. I am so grateful for all that I have learned and for what I am still learning every day.

Accept my heartfelt thanks and gratitude for all of the good that has come to me and mine through Unity sources.

—*Mrs. M. A. R.*

*Coeburn, Va.*—As I am getting along so splendidly, I feel that my side is well. I thank my Redeemer for his goodness, and you good people for your prayers in my behalf, for they have done much good. Please continue to remember me this last month of my confinement.—*Mrs. N. V.*

*New Orleans, La.*—In February I wrote to you asking for prayers, as I expected a baby. I want to tell you that I have the loveliest little boy, and that he is doing splendidly.

—*Mrs. A. C. S.*

*St. Louis, Mo.*—The doctor told us that my sister who was to be confined, had one chance out of a thousand; if she lived it would be a miracle, as he was sure blood poisoning would set in, and there would be no hope then. There was no blood poisoning, thanks to God and to the help of the Unity prayers. She is up, and came out to see me last Sunday. We want to thank Unity very much; may God's blessing be with you, and upon the inclosed love offering.

*Janesville, Wis.*—I am recovering from an attack of measles. I am nearly thirty years of age, and I got along just fine. I am now three months pregnant, and since getting help from you dear people I can hardly realize my condition. With my other two children I did not see a well day until after the babies were several months of age. Since studying Unity I have no fear whatever. I wish I could tell you just how safe I feel in knowing that I can lean so completely upon the Lord. I shall be glad to have you remember me in your prayers for the rest of the months of pregnancy. I think the "Maternity Treatments" are wonderful. Thanking you again for the great help that I have received from you, I am—*Mrs. W. W.*

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When the great God lets loose a thinker on this planet, then all things are at risk. There is not a piece of science, but its flank may be turned tomorrow; there is not any literary reputation, nor the so-called eternal names of fame, that may not be revised and condemned.

—*Emerson.*

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Home—the nursery of the Infinite.—*Channing.*

## OUR PAGE OF BLESSINGS

*"Before thou eatest pause and raise  
Thy thought to heaven in grateful praise."*

As we partake of this food, we are grateful for the knowledge that Thy bounty is omnipresent, and that Thy children everywhere are fed and clothed and satisfied by the Substance in the living Word. Amen.—  
*M. P.*

All the food in this house is spiritual substance and strength, and in the name of my indwelling Lord, Jesus Christ, I eat and drink of the unlimited, inexhaustible, omnipresent, spiritual substance and strength to the glory of God, my loving, all-good, all-providing Father.  
—*F. T.*

Be present at our table, Lord,  
And bless the food before us spread,  
And let it fill our hearts with love  
For God who gives our daily bread.

We thank Thee for this place in which we dwell, for the love that unites us, for the health, the work, the food and the bright skies that make our lives delightful. Give us courage and gaiety and the quiet mind.—  
*Robert Louis Stevenson.*

### FOR THE HOME

The healing presence of the Holy Spirit is in this home. Righteousness and Love rule here; we are united in our interests, and all is well with this family.

### FOR A FRIEND

The beloved of the Lord dwelleth eternally with the Father, and is perpetually showered with riches. This pure Substance is thine own that has returned to thee. Thy thoughts ever draw unto thee the shining Substance which breathes forth His love.

# SOCIETY OF SILENT UNITY

*Be still and know  
that I am God.*

## INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

**UNITY SCHOOL OF CHRISTIANITY,**

SILENT UNITY DEPARTMENT,  
Tenth and Tracy Avenue, Kansas City, Mo.

## CLASS THOUGHT

Held daily at 9 p. m.

September 20 to October 20, 1920

*The order and harmony of the Christ Mind adjusts every thought and restores perfect health.*

## PROSPERITY THOUGHT

September 20 to October 20, 1920

Held daily at 12 m.

*The order and harmony of the Christ Mind assures prosperity.*

## CLASS AND PROSPERITY THOUGHTS

*The order and harmony of the Christ Mind adjusts every thought and restores perfect health.* The order of the Christ Mind is the order that creates perfectly and sustains eternally. The harmony of the Christ Mind is the harmony that prevails in the heavenly realms. Constituting one principle, order-harmony is the essence of God-Mind. But for this, there would be no sanity in life, no harmony of spheres, no song of bird, no peace in the soul. It sets life for us into sweet, yielding accord with Divine Life. In Divine Life our thought is God-Thought—Health. We are not merely made well; we are healed. We are not barely set free from pain and discomfort; we are restored to our primal perfection. We are brought back from the realm of misconception to the world of realization. God's wholeness becomes our health, enduring, unassailable.

*The order and harmony of the Christ Mind assures prosperity.* If we fitfully work at our prosperity demonstrations, we alternate between trust and doubt, between prosperity and poverty. The Christ Mind is steadfast; it moves in one direction. Its order-harmony functioning is imperturbable. It bears us along as parts of itself, partakers of its opulence. We submit to its understanding, and the processes of the Divine Scheme operate through us, meeting no resistance to their absolute outworking. The penetrating riches of the Father find outlets through us. We know that prosperity is Mind Substance molded by mind action, and we do not hamper the Divine Scheme by cleaving to views which contemplate limitations. We do not attempt to direct the Christ Mind concerning our revenues; we let it direct us, and through its supremely wise operations we are unfailingly supplied. Through its orderly, harmonious providence, we are made prosperous in mind and in circumstances.

## EXTRACTS FROM LETTERS

*The following are extracts from letters written by Silent Unity Department of the Unity School. Many points taken up in our Silent Unity letters are of general interest. For this reason we print extracts from a few of them each month. Perhaps you will find just the explanation to some point about which you have been questioning.*

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Will you kindly tell me why eggs are not included in a vegetarian diet, since one is allowed milk and cheese. I believe a short article dealing with this subject would be of interest to your readers. Also cannot fish be included, since Jesus seemed to approve its use?

Each individual should be free to follow the guidance of his own inner wisdom in the selection of food. Among "radical" vegetarians, milk, cheese, butter made from cow's milk, animal fats of all kinds, eggs, and fish, are eliminated. The majority of our Unity vegetarians, however, use milk, also cheese, butter, and eggs, as they desire them. We believe that they do not use these foods in the quantity that nonvegetarians do. In time these may be put aside entirely, as other foods especially adapted to take their places become more common. We prefer those foods which are strictly vegetarian, but we set no rule for ourselves or others in respect to eating; we do according to the seeming need, or rather as our inner wisdom leads us. We do not include fish in a vegetarian diet, but some who do not eat any other kind of animal product occasionally partake of this food.

\* \* \* \* \*

The remedy for the kidney and bladder trouble, is a fuller realization of physical strength. You are mentally strong, and you need only to transfer that consciousness to your bodily organism. When this is done, you will realize harmony in the parts mentioned. We have found the following treatment effective:

Every night at about 9, sit quietly and think of strength and power in the Absolute. Do this for ten

minutes. This preparation will give you a certain spiritual realization of strength. Then center your attention right *into* the parts, and affirm over and over, for at least ten minutes:

"You are *strong, vigorous, vital, powerful*, and there is no thought of weakness in you. These are words of Truth and they enter into and abide in your very substance and life."

\* \* \* \* \*

In order to control appetite, it is necessary to realize that you are a *spiritual*, not a material, *being*, and that your desires are spiritual and can be satisfied only with the substance of Spirit. So long as you yield to fleshly cravings you will be ruled by carnal appetite, and will suffer all the evils incident to it. To avoid this, you should realize that you are fed and nourished by the substance of Spirit from within, and that the body needs but a small amount of food each day to keep it strong, healthy and active. Most people eat more food than is needed to sustain the body functions; the excess food clogs the system and brings on diseases of various kinds. The real Truth student is wise enough to understand this, and he avoids all such habits, because he knows that they make his overcoming more difficult. In fact, overcoming is made necessary solely because of such wrong thinking and living. When people think right and live right, that is, in harmony with Divine Principle, overcoming will be a thing of the past, and experience will be beautiful and wonderful, instead of the nightmare that it so often seems to be.

We are glad to help you further in your efforts to reach the goal of full soul unfoldment, and ask that you coöperate with us earnestly every day in silent prayer or meditation, and also in active effort in living the Truth, moment by moment. Let us walk always in the Christ way, that the Truth and the Life may become one in us.

## INNER VISION DEPARTMENT

## VISIONS AND DREAMS

There is essentially no difference between visions and dreams. The things which one sees in both visions and dreams are thought-images that come out of the mind like pond lilies come out of water. Sometimes they come from the personal mind, then again from the Universal Mind. They are in real character the same, the difference, and the reason that one is called a vision and another a dream, is that the vision is seen when the conscious mind is awake and the dream when it is asleep.

One gets a clearer understanding of the working parts of the mind in dreams than in visions. In the dream state the conscious or outer mind is asleep and knows nothing of what is taking place in other realms of thought. But the *I* or center of identity is awake, and as a rule, it thinks that the events and people of its dream are real until the conscious mind awakes and says that it has been asleep and has no recollection of the dream. Then the *I* tries to bridge the chasm between the people and events of its dreams and the people and events of the world without, and unless it has some knowledge of the mind and its machinery, the bridge is usually a very incongruous structure.

When we understand that all forms in the world without are made from thought-images, we have the key to all visions and dreams. When we dream or see visions we are communing with things in their embryotic or first form state. Ideas exist in mind as seeds; when the seed-idea is quickened, its first form is a thought-image. These thought-images are the souls of the formed things. When we dream, we come into conscious relation with the realm of mind that in thought-imagery is making, or has made, the world about us and all its people.

With this understanding of the source of the things

we see in visions and dreams, we can distinguish between the two, and at the same time keep from falling into the confusion of thinking that what we see are the real people and things of the outer world. What we see are the thought-images in our own minds of people and things. By raising our consciousness to the Universal, we may come into a realm where the thought-pictures are true—the superconscious or Christ-Mind. Then our dreams and visions are from the Spirit and are a safe and sure guide.

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I dreamed that I was shoveling deep snow, where a porch was being built in front of our house. Some of the neighbors came along, talking spiritualism. Then two women, a tall and a short one, came with a new religion; they said: "If you are not satisfied with your religion, try this." They went into the house and I kept shoveling. I opened the door and looked in. There seemed to be much confusion, and a man was lying on the floor.

Your dream shows that you are in an outer state of cold intellectual consciousness (porch), surrounded by snow (a lack of love); you are shoveling away the snow, and this is good. The two women represent negative forces from without, which you are about to let into your house (consciousness). These seems to be confused religious thoughts, which, if permitted to enter, will cause you to manifest disorder and confusion. The man (positive wisdom in you) lying on the floor, means that this positive force of wisdom in you will be temporarily put into inactivity, if this foreign element gains admittance. Dear friend, you need to right-about, to go within and to establish yourself in God, the one Presence and the one Power. From this fount of Wisdom within yourself, you can draw for whatever you desire. Unite with us faithfully in this prayer:

"I am one with Almightyness; my environment is God. The Jesus Christ Presence in me meets and handles every outer force which tries to enter, and I am master. I am established in God within my own heart.

and from him I draw just the spiritual Light, Life, and Love, which I need in my spiritual ongoing."

Last night I attended a healing circle. It was my first. The lady in charge began calling upon the different ones present to give a healing prayer for those desiring help. I felt a great fear that she would call on me. She did. I had never spoken in public before, but did my best. The leader said afterward that I spoke as if accustomed to speaking. However, I experienced an awful pounding at my heart. I went to bed feeling dissatisfied with myself, and lived it all over again in my dream. It seemed I had a clot of blood in my mouth. I tried to dislodge it and spit it out, but I could not. Then it seemed to be a tooth which became very loose, but which still stuck so tightly that I worked and worked with it. The clot of blood grew larger, and I was very uncomfortable. I wanted to tear it loose and spit it out, but I couldn't, and the more I worked the bigger it became. I could not make it stay in, neither could I get it out. When it finally became loose, my whole mouth was filled, and I looked for a place where I could expel it. I found a toilet, and when I opened my mouth, the blood poured. It seemed in chunks or pieces, like decayed flesh. Some one spoke of a doctor; I realized that I was in the Truth and did not want one. I feared that he would tell me something awful about myself. I affirmed silently that no matter what he said, I was all right; then I awoke.

Your dream shows that you were bound by a fear thought which you resented. The positive self in you was brave enough to claim the Truth. Seeing the unreality of this bondage, you claimed your Christ freedom and mastery. The dream was the out-picturing of the way in which this old error state of consciousness was abolished. Through the cleansing power of the Spirit (blood), the error (here represented by decayed flesh) was expelled through the mouth (the organ through which the spoken Word comes forth),—was cast out through the power of the Word. No doubt from now on you will be much freer when you are called upon to speak in public. Unite with us faithfully many times every day in this prayer:

"I am not bound in personal consciousness. I am free with the freedom of Spirit. I am established in divine Love, and I fearlessly and freely let the Spirit speak through me whenever the occasion offers. Praise God."

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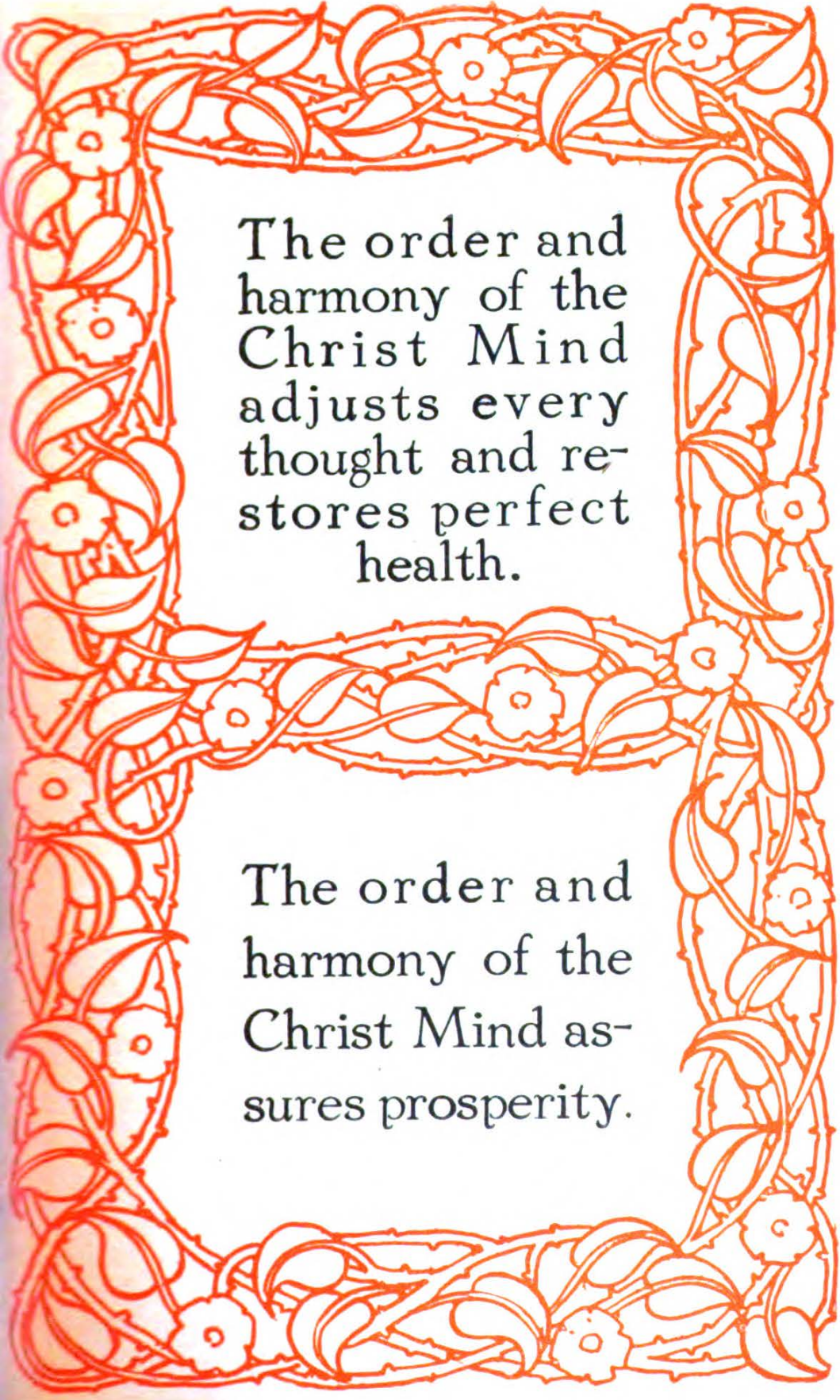
A short time ago I dreamed that I saw the Christ in the sky, the face, that of the Hoffman Christ. He was reclining on the cross, which was in a vertical position. His right arm was over one of the short arms of the cross, and at the left of him was a band of angels. He was dressed in white and the sky in the background nearest him was light blue, and farther back dark blue. The picture has never left me; whenever I close my eyes and think about it, I plainly see it.

Your vision shows that you have been born again. The Christ within your soul is manifesting. Resting upon the cross, by which you have made your ascent through overcoming, you are surrounded by (angels) beautiful, loving thoughts. The white clothing represents the purity of the Christ Consciousness, and the beautiful blue in the background is the Truth which ever enfolds and sustains you. Abide in this consciousness which is always with you,—the Infinite, all-powerful Christ of God.

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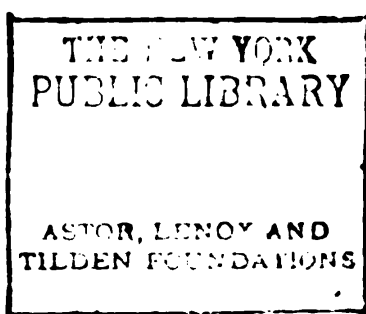
I am impressed with a dream of being in my sister's house. She has plenty. I saw milk and clothes, but I saw myself with nothing. I also saw a lady with plenty of money; then looking into my hand, I saw only a dirty handkerchief.

You represent the directive *I Am*, but you are not rightly using your executive power. Your work is to consciously take charge of the house (body). Two negative forces (the two women) are claiming and appropriating all the Substance. These forces have been built up by thoughts of limitation and selfishness. You must claim your Christ power and dominion by often going into the silence, and there realizing your oneness with God.



The order and  
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Christ Mind as-  
sures prosperity.



## SILENT UNITY HEALING

*"What hath God wrought!"*

### HEALTH

*Caldwell, Texas*—I wrote to you a week ago, asking prayers for my mother who was suffering from stomach trouble. Two days after I sent the letter she was healed. Thank God and Unity.—*P. K.*

*Hunt, Texas*—God has done much for my family. My baby had dysentary for so long that I had a doctor, but every dose of medicine I gave made her worse. Much blood passed. I prayed the Lord to heal her, but in vain. Then I said, "I'll throw that medicine away. I'll be true to God." I did throw away the drugs, and I said, "Now, Lord, heal her." He did, and I cannot praise him enough. She is now so sweet. When she gets cross I take her off to myself and ask God to quiet her. In a few minutes she will pat me and put her little arm around my neck and kiss me.—*Mrs. O. E. G.*

*Sparta, Wis.*—I feel that I must tell of the wonderful blessing which I received through the study of Truth, as taught by Practical Christianity. I fell into the cellar and was picked up unconscious. I was unconscious for six hours, and the doctor thought that I would not recover from the hurt. But God has spared me to tell what he can do. My neighbors all say that it was a miracle. I am well now. Not a bone was broken, and the bruises all healed up nicely. I thank you again, dear Unity, and hope this testimonial may help some one; I will answer any inquiry addressed to me concerning this demonstration.—*L. E. K.*

*Kansas City, Mo.*—M. will not take medicine any more. This winter he had what the doctor pronounced to be a very bad case of smallpox. The doctor was told that he was called only to avoid trouble with the law, so he watched M. closely, but gave him nothing. They sent a message for treatment, and he was healed so quickly that the doctor said it was marvelous, and that he wanted to know more about it. M. has not a scar remaining.—*Mrs. C. N. E.*

*Boyes Springs, Cal.*—I have been helped many times by Unity, and now comes another instance of the healing power of Divine Love: I came here six weeks ago. I was told that there was poison oak on the grounds, but I have

never learned to distinguish the variety called "poison" from the other oaks which abound in this section. Two weeks ago I seemed to be disturbed by a stinging red patch on my hand and another on my ankle. Upon seeing the inflamed places my first thought was, "poison oak!" Then my better knowledge suggested that the name "poison oak" was by no means so powerful as "Divine Love." I picked up a copy of *Unity* at random from a collection I am keeping, and opened to the concentration leaf. There I read, "By the power and authority of the Lord Jesus Christ, I am made free and whole." Then I went about my supper-getting. About half an hour afterward, I happened to notice my hand. The large spot was hardly noticeable and the stinging in both ankle and hand had ceased. In the morning when I dressed I could not find where either had been, and have had no fear of "poison oak" since, although I have seen a child with eyes swollen shut, supposedly from this infection.—*Mrs. E. W.*

*Winnipeg, Canada*—I am just home from England. Your prayers followed me everywhere, and I was greatly helped by them in Spirit as I visited home after home over there. The indigestion I was suffering from quickly disappeared. I know it was through your help. I am truly thankful to have known the blessings of *Unity*, and I shall always keep in touch with you dear workers.—*Mrs. M. A. B.*

*Delta, Colo.*—I wrote you to pray for my daughters and myself, that we might overcome an affection of the throat with which we were troubled. In two days every pain had vanished, and we felt fine. Praise God.—*Mrs. L. I. D.*

*Winnebago, Minn.*—I wrote for your help in overcoming a cough which had been troubling me a long time. About the time my letter reached you the cough stopped; it has not troubled me since. I am certainly very thankful. I am inclosing a love token.—*Mrs. M. J. H.*

*Detroit, Mich.*—I sent for a Prosperity Bank for my boy and one for my little girl, and we have received many blessings since we received them. I have been healed of nine years' suffering from stomach trouble, of which nine of the best doctors said I could not be cured. They said that I had live germs in my stomach, which meant tuberculosis; but all things are possible with God. I formerly worried and borrowed trouble, but now I shut the door of my heart to all such, and cultivate nothing but the best thoughts.—*M. H.*

*Texarkana, Ark.*—I wrote you sometime ago for prayers for my granddaughter who had earache. I am glad to say that she has not been troubled since I wrote you.—*Mrs. J. C.*

*Louisville, Ky.*—I wrote you last Friday for a healing prayer, and I am so happy now to write you that Sunday morning (just about the time you must have received my letter) I was perfectly healed, and the slight operation which they told me would be necessary became a myth. I am positive in my own heart that it was by the aid of your prayers that Infinite Good manifested itself in me. I am sincerely and deeply grateful; this demonstration has increased my faith in God and in Unity.—*M. K.*

*Philadelphia, Pa.*—I feel I must make public the wonderful help which I have received from you in response to my asking for prayers to heal an eruption on my face, and for a new situation for my son-in-law. My face is nearly healed, and my son-in-law has already received a new position with increase of \$15 a week in salary. Thank you very much. I am sending love offering. I do love Unity Magazine and Weekly Unity.—*Mrs. H. S. H.*

*Paterson, N. J.*—I am indeed being guided into the Light through your prayers. My health is wonderful. I was an invalid for seventeen years, and through Unity I have gained twenty-two pounds in one year's time. When I gave up doctors and eating meat a year ago, my friends all declared that I was dying. Today they look at me in wonderment. I owe all the blessed change to Truth.—*Mrs. M. L.*

*S. Portland, Maine*—I will say, "Bless Jehovah, O my soul; And all that is within me, bless his holy name," that I can hear so well. God bless you, one and all. You may discontinue prayers for me.—*H. E. P.*

*Flint, Mich.*—I am writing to express my heartfelt thanks for your kindness and for God's will in healing me of eczema. Words cannot explain to you how grateful I am. You may discontinue prayers.—*Mrs. M. L. H.*

*Juneau, Wis.*—I must report the good news that my daughter can now hear as well as ever. I thank you for your prayers. I also thank God daily for the good that I receive through him and Unity. I understand better how to pray since I have been writing to you. I now know that God is all in all.—*Mrs. W. J. D.*

*Alamosa, Colo.*—Sometime ago I wrote, asking for prayers for my boy who had a running ear, and for my little girl who had headaches. Since receiving your help, both are healed.—*A. W.*

*Bow Island, Alberta, Canada*—I had been troubled for years by chronic constipation and insomnia, and about five months ago I wrote you, asking for your prayers that I might be restored to health. I am happy to say that I now sleep like a child and am healed of constipation. I thank God and Unity for my restoration to health.—S. G. J.

*Chicago, Ill.*—I asked prayers for my girl who had a bad throat. I am happy to say that she was healed in three days, and that she has not been sick since.—Mrs. J. S.

*Muskogee, Okla*—Your prayers for me have been answered. I have received God's blessing of health and happiness. Before I wrote to you I had been suffering for years from piles and female trouble, but through your prayers and teachings I am healed. I do thank God. You may discontinue prayers.—Mrs. S. A. J.

*Waukegan, Ill.*—I wrote you for help in healing a sprained hand, and am glad to report that it is entirely well now, so please discontinue treatments. I feel that the benefit to our family derived from the study of Truth as presented by Practical Christianity, cannot be estimated. We praise God and thank you for your love and helpfulness to all men. I inclose a love offering.—A. W. M.

*New Britain, Conn.*—I am happy to be able to write that you may now discontinue your prayers for me. My body is entirely clear. In addition to healing the skin, you have aided me to overcome a fluttering of the heart and a form of female weakness. I heartily thank you for aiding me to realize the beautiful truth of God's existence in all my being.—C. B.

*Omaha, Nebr.*—I left Omaha the day after I wired you for prayers to heal a cold. My recovery was almost instantaneous. In just a little while, all trace of the seeming illness had gone, and I was my real self again. As my understanding increases my life is adjusted accordingly; I am striving to "live the life" as well as to acquire understanding. My efforts have been crowned with success, and everybody marvels at the change in me.—Mrs. O. M. B.

*Cincinnati, Ohio*—I wrote to you about two weeks ago, asking for healing prayers. I had fallen, and was suffering untold agony. My husband, judging from the nature of the fall, felt sure that I had fractured my spine. Soon after your letter came, I felt a marked change for the better; even the night when your letter was sent, I slept the greater part of the time. I had not slept since the fall. I am able to get around splendidly, and you may discontinue the prayers. I thank God for his goodness.—Mrs. R. J. T.

*St. Louis, Mo.*—I wish to express my heartfelt thanks for the wonderful help received through you. I have been meditating on the thought marked in the booklet, "Health—Two" which you sent me. My right eye had been badly bruised by a ball which also broke my glasses. The sight in the left eye being very poor almost since birth, things looked rather discouraging when I wrote you. I am glad to say that within a few days after writing, the bruised eye was completely healed, and is now even better than ever. The sight in the left eye is improving each day.—*E. K.*

*Novato, Cal.*—I must thank you for helping me to secure a carriage for my baby. It is wonderful how the Divine Law works. The carriage proved beyond my expectations and was secured at my own price. This morning my baby E. E. (Sunbeam), got hold of the large carving knife. She cut her tiny thumb at the end—a small but fussy little cut. After bandaging it as best I could to protect it, I affirmed, "The healing Power of God heals you now." In a little while, baby tore the bandage off, and as the thumb looked all right, I let it go. Along came my mother and talked infection. She put some peroxide and cotton on, and with more fussing made a stall and tied up the thumb. Baby nursed and went to sleep. and now after several hours I find that we bandaged the *wrong thumb*. I am still laughing at the joke on mother. You see, dear Unity, the material should not interfere with the working of the Spirit. This is a very good lesson, I am sure.—*Mrs. N. W.*

*Sacramento, Cal.*—I last wrote you for health, after having sustained a severe fall. Let me tell you that about three days after writing you all the pain from which I had been suffering disappeared, and I am now enjoying the best health that I have in a long time. Besides this it seems to me that my way is more and more prosperous. I received a raise of twenty dollars a month, and my work has been made much lighter. My heart is full of thanksgiving to God.—*J. M. C.*

*Amlin, Ohio*—Last month, I asked your prayers for leakage of the heart. With joy and thanksgiving I write to let you know that my recovery has been speedy; I am now able to do my housework. You may discontinue treatment, as I am feeling fine.—*Mrs. L. W.*

*South Bend, Ind.*—I have had a wonderful experience. The doctor who was called by my sister took me to the hospital in an ambulance. Before I entered the hospital the abscess broke, drained and in about three hours was

partly healed. The attendants at the hospital and every one thought me a freak. When I told of my healing they said that I was crazy and tried to hold me from leaving the hospital.—*K. C.*

*Salida, Colo.*—Several weeks ago I wrote you asking help for nervousness. I want to thank you for your kind letter and to assure you that from the moment I received it, I felt that I could go ahead and meet every difficulty much better than I ever had before. In regard to my securing a good school, I not only secured one, but had three others offered me.—*B. L.*

*Bellevue, Idaho*—Soon after I wrote you for help for my husband, who had a broken rib and other injuries, and who is seventy-six years old, he began to improve and is now wonderfully recovered. He gives God the glory and is grateful to dear Unity workers.—*L. D. J.*

*Waukegan, Ill.*—A few weeks ago I asked you for prayers for my little daughter, E. She was very sick from tonsillitis; she could not swallow nor talk. As soon as you received the letter she was feeling better and started to talk again, and the next day she got up and has been well ever since. For this healing, I thank God with my whole heart.—*B. P.*

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## PROSPERITY

*Chicago, Ill.*—I am happy and very grateful to announce the sale of a piece of property, concerning which I wrote you several months ago. I feel that the transaction is a direct answer to your prayers.—*L. L. T.*

I was on a train bound for San Antonio, Texas. I had forgotten and spent my cash for ticket, instead of giving traveler's check. Suddenly I realized that I had nothing to pay for supper and other meals, and I was hungry. I said to myself, "This is the time for a demonstration, because there is no way to get money except it fall from the sky." In a few minutes one of the railway officials came to me and said that he would have to refund part of my Pullman fare because he had just received news that the sleeper had been taken off at Long View. I had trusted absolutely to the Spirit to make it right, and I had money to spare.—*S. N.*

*Proctor, Texas*—My trunk has been recovered. I praise God for his many blessings and I thank you for your assistance.—*Mrs. W. Z. B.*

*Chillicothe, Ohio*—I wish to say that I have been so wonderfully blessed in every way that it would be very hard for me to express my blessings in some one thing. I

am prospered in everything that I undertake. After receiving the Prosperity Bank, everything turned around, and it seemed to me that money began to come to me from everywhere, and that I could only rejoice for all this goodness. I heartily thank God and Unity.—*Mrs. N. D.*

*Hoquiam, Wash.*—About a month ago I wrote to you for prayers, and I want you to know that they have been answered; I sold my cottage. I have been studying Unity and trying to live the Truth for about a year, and have been showered with God's blessings.—*M. C. S.*

*Santa Monica, Cal.*—Several weeks ago, I wrote to you for prayers for my husband to help secure a position for him. I wish to say that he had several temporary positions offered him, and now one has opened which will be permanent. We are both so grateful for the prosperity which has come to us through God. My life seems so happy and bright, and I know now through Divine Love we can have everything which God has to offer his children.—*Mrs. H. S. S.*

*Soda Springs, Idaho*—This is to thank you for the help you rendered in securing a change of work for my daughter. Soon after writing you she procured a fairly good position in a store, and yesterday she received a better one in the county court house, at \$100 a month. It is just what she wanted. Before I wrote you for her, she sought employment everywhere in town. You may discontinue prayers for her. This is only one of the many demonstrations we have had. Praise God!—*Mrs. F. E.*

*Houston, Texas*—You have helped me in so many ways, and I am so very grateful over a demonstration I had a few days ago, that I feel I should mention it to you. I have a small grocery store; there were several bills to meet on a certain date, and I was feeling that I was not going to be able to meet them until I remembered the prayer you gave me at the time I entered business. I at once declared this truth, and I held the thought for some time. Worry ceased, and though I had only twenty-four hours in which to obtain the money necessary to satisfy the bills, they were every one met without any trouble.—*Miss L. M. B.*

*Alhambra, Cal.*—Through your loving prayers some good demonstrations already have been made for me. Just after receiving the Prosperity Bank, a person gave me some money; it had looked as though I would never receive it. Today my son was offered a position which he has been wanting and waiting for a long time. More peace, harmony, and prosperity, are manifest in my affairs. I am

indeed grateful and happy for all your help, and thank God for his goodness to me.—*M. S. A.*

*Seattle, Wash.*—The Prosperity Bank with "Instructions" was received some days ago. I put my whole heart and soul into the demonstration. I was almost dazed by the changes that came in ten days. Owing to the peculiar position I fill at present, I will defer mention of changes till later on. To those who truly want to prosper, I would say, "Practice the instructions contained in the little booklet that comes with the Prosperity Bank, and forever be at peace. Go at it in Spirit and in Truth. Be of good cheer, and have plenty of faith."—*J. A. W.*

*Los Angeles, Cal.*—I wrote you for prayers sometime ago, and now want to let you know how well we are doing. We rented our ranch for three years, and are out at the coast where it is cool. My husband has desirable employment. All praise to God, and many thanks to you for showing us the way.—*Mrs. J. A. D.*

*New York, N. Y.*—I wish to thank you for your fervent prayers for my prosperity, and to let you know that God has answered them by pouring out his blessings upon me in copious showers in many ways. It makes my life so different to realize God as my supply; and in all instances my realizations are greater than my expectations. I earnestly pray God's blessings be upon you in every phase of the work, and upon every one connected with the carrying on of this great and good service.—*D. W.*

*Rochester, N. Y.*—I cannot express my gratitude for what you have done for me. For some time I had been without work, and I was discouraged. A kind friend told me of your wonderful organization, and I sent you a telegram asking assistance. I was greatly surprised to receive a position the next day, and just what I wanted, too. I then knew that God had answered your prayers.—*E. B.*

*Oakland, Cal.*—Since sending for your Prosperity Bank, my husband and I seem to be in a shower of prosperity. I give thanks to God and to Unity for the wonderful realizations.—*L. P.*

*Galena, Kans.*—I am glad to tell you that we have sold the car, for disposal of which I asked your prayers. Words cannot express what Unity has done for us. Since we began reading your Truth teachings, we have had perfect health and happiness, and we have prospered in every undertaking.—*Mrs. C. M. H.*

*Milwaukee, Wis.*—I am writing you in regard to the cottage which I wished to sell, and about which I com-

municated with you last week. I have completed the deal today. The transaction came about in a wonderful manner, and I am sure it is the result of your prayers.—*S. W. N.*

*Rockford, Ill.*—"Before they call, I will answer, and while they are yet speaking, I will hear." This was truly verified yesterday, when I went to the post office to mail your letter. It came to my mind to go to the S. A. Bank and inquire for the lost articles. I found them at the cashier's desk, where they had been left. I am truly thankful.—*Mrs. M. B. M.*

*Zanesville, Ohio*—Words cannot express our thanks to Silent Unity and to God for what has been done for us. Since sending for the Prosperity Bank, my husband has received an increase in wages, and we have prospered in so many other ways that it would be impossible to write of them all.—*Mrs. H. M.*

*Fresno, Cal.*—I am grateful for your prayers, as I received a twenty-five dollar increase.—*F. E.*

*Dallas, Texas*—I wish to thank you for your assistance in my husband's financial affairs. A week after your letter came, he had several offers of larger loans than he thought he would need. Through God's help he was able to carry out his plans. We are both thankful.—*Mrs. E. H. P.*

## MISCELLANEOUS

*Struthers, Ohio*—I have had a demonstration regarding the stain of butter coloring on one of my best dresses. I knew the stain would come out after several washings, but the dress was not one I cared to wash, except after a season's wear. One evening I was talking to my aunt over the telephone and asked her what to do for it; she did not know. While the conversation was going on, something crept in and said, "Just leave it to God," and I acknowledged to myself that I knew that "nothing is impossible with God." With that, I thought no more about it. The next day I went to get the dress, thinking I would wet the spot several times, but the spot was nowhere to be found. A few days after that I was wearing the dress, and my aunt said, "The stain is out of your dress; what did you do?" My reply was that I did nothing. She looked at me peculiarly, but asked no questions, as she knows I have some ideas that are not in accord with hers.—*Mrs. T. C. R.*

*Bryan, Texas*—I prayed for rain for several days. The first two days the sun was bright, but it rained a little, while I was in the silence. Yesterday and again today we

had good rains. Every one in this country is rejoicing over the blessing, but I do not believe that any one else is so happy over it as I am.—*Mrs. C. P. F.*

*Sulphur, Nev.*—I want to thank you for your help in banishing the harmful rodents from my garden. The thought that you sent me for meditation was truly inspired; it could have come only from that Higher Power we know as the Source of all good. Your prayers have been answered, and the garden is beautiful in a bounteous array of everything good to eat.—*Mrs. T. W. F.*

*Philadelphia, Pa.*—I asked prayers for prosperity. I assure you that the prayers have been answered. Once I hated to live to see the dawning of each morning. Everything has changed so for me now, so that I cannot believe that I am the same A. H., or that I am in the same world, because the world seems so beautiful. I give God the glory.—*A. H.*

*Healdton, Okla.*—Since writing to you for prayers for freedom from the drink habit, about two months ago, I have not tasted liquor or intoxicants of any kind, and I believe I am cured for all time. The Lord has led me away from the grave. Glory to his holy name!—*G. E. C.*

*Selbyville, Del.*—I thank God and you. My husband and I are together once more; he came after me last Friday. That was just one month from the time I wrote to you for help, and I thank God and you that my prayers were answered. We are now in Delaware. You may discontinue the prayers.—*Mrs. C. J. D.*

*Sedgwick, Kans.*—The demonstration about the potatoes and the bugs was a wonderful, uplifting experience, and one long to be remembered. The next day after writing you, every insect had left the vines. The yield is splendid.—*Mrs. E. B. H.*

*Zurich, Mont.*—I especially want to thank Mr. and Mrs. Fillmore for their prayers for rain and for the crops. In one week after writing the letter, we commenced to have showers, and in two weeks we had a most wonderful, steady, soaking rain which lasted two days and two nights. Words cannot express the joy it brought to the multitude of fearing farmers of this locality. It was the best rain we have ever seen here.—*Mrs. O. Z. R.*

*Bakersfield, Cal.*—Praise God! I am free from the tobacco habit. Thanks for your prayers. I steadily affirmed that I had no desire for tobacco, but I seemed to smoke more than ever, until one evening a cigar did not taste good, and the desire left me.—*B. L.*



## UNITY EXTENSION SCHOOL

In response to many requests, and for the accommodation of those who did not have an opportunity to attend the Midsummer School, a two weeks' Intensive Training School on metaphysical subjects—healing, prosperity, the silence, Bible interpretation, according to the Jesus Christ standard, will be conducted at Unity headquarters by the following Unity healers and lecturers, each teacher's course consisting of six lessons: Imelda O. Shanklin, Kate M. Nevill, Mary C. O'Neill, E. V. Ingraham, Ida M. Palmer, W. I. Hoschouer, Charles Fillmore, Myrtle Fillmore.

This Extension School, which has been arranged for the benefit of belated vacationists, will afford all interested an opportunity, not only to hear the many interesting speakers on the International New Thought Alliance program, but also to profit by attendance at the Intensive Training School which had a very successful summer session. Take your vacation now. Autumn is our loveliest season in Kansas City; and we invite you most heartily to come and enjoy with us its beauty and exhilaration, and to partake with us of the spiritual feast prepared for you in His Name.

The School will be held from September 27 to October 9, immediately following the International New Thought Alliance Congress (September 19-26). Compensation for the lessons is according to the voluntary love offering plan. Living expenses in Kansas City are reasonable and any student can find accommodations in accordance with his requirements. Single rooms can be secured in the neighborhood of Unity at \$6.00 a week and up. Meals extra. The Unity Inn

furnishes meals at regular cafeteria prices. If you wish further information, please write to **UNITY SCHOOL OF CHRISTIANITY** (Visiting Students' Department). Outlined program of Unity Extension School follows:

BASIC PRINCIPLES	- - - -	Charles Fillmore
SPIRITUAL PROSPERITY	- - - -	Kate M. Nevill
THE SILENCE	- - - -	E. V. Ingraham
HEALING PRINCIPLES	- - - -	Ida M. Palmer
PRACTICAL APPLICATION OF TRUTH	- - - -	W. I. Hoschouer
THE COSMIC CHRIST	- - - -	Imelda Octavia Shanklin
PRIMARY CORRESPONDENCE COURSE	- - - -	Mary C. O'Neill

### MONDAY, SEPTEMBER 27

9:30 a. m.	— <i>Truth—How to Know It</i>	- - -	W. I. Hoschouer
10:30 a. m.	— <i>Silence</i>	- - -	Mary C. O'Neill
2:30 p. m.	— <i>Creation</i>	- - -	Imelda O. Shanklin

### TUESDAY, SEPTEMBER 28

9:30 a. m.	— <i>Preparation for Silence</i>	- - -	E. V. Ingraham
10:30 a. m.	— <i>Spirit</i>	- - -	Ida M. Palmer
2:30 p. m.	— <i>Being</i>	- - -	Charles Fillmore
8:00 p. m.	— <i>Thought and Feeling Psychologically Considered</i>	- - -	Kate M. Nevill

### WEDNESDAY, SEPTEMBER 29

9:30 a. m.	— <i>Facing the Facts of Life</i>	- - -	W. I. Hoschouer
10:30 a. m.	— <i>Healing</i>	- - -	Mary C. O'Neill
2:30 p. m.	— <i>Prophecy</i>	- - -	Imelda O. Shanklin
7:30 p. m.	— <i>Way of Silence</i>	- - -	Jennie H. Croft
8:00 p. m.	— <i>Healing Meeting.</i>	- - -	

### THURSDAY, SEPTEMBER 30

9:30 a. m.	— <i>The Silence</i>	- - -	E. V. Ingraham
10:30 a. m.	— <i>Faith</i>	- - -	Ida M. Palmer
2:30 p. m.	— <i>Being's Ideal</i>	- - -	Charles Fillmore
8:00 p. m.	— <i>Observed Results of Thought and Feeling</i>	- - -	Kate M. Nevill

### FRIDAY, OCTOBER 1

9:30 a. m.	— <i>The Multiplying Power of Praise</i>	- - -	W. I. Hoschouer
10:30 a. m.	— <i>Prosperity</i>	- - -	Mary C. O'Neill
2:30 p. m.	— <i>Prayer</i>	- - -	Imelda O. Shanklin
8:00 p. m.	— <i>Man's Spiritual Inheritance, the Basis of True Prosperity</i>	- - -	Kate M. Nevill

SATURDAY, OCTOBER 2

- 9:30 a. m.—*Beyond the Silence* - E. V. Ingraham  
 10:30 a. m.—*Prayer* - - - Ida M. Palmer  
 2:30 p. m.—*Being Expressed* - Charles Fillmore

SUNDAY, OCTOBER 3

- 9:45 a. m.—*Sunday School* - Louise C. Newman, Supt.  
 11:00 a. m.—*Address.* - - - Charles Fillmore  
 8:00 p. m.—*Address.*

MONDAY, OCTOBER 4

- 9:30 a. m.—*The Science of Forgiveness* - -  
 - - - - - W. I. Hoschouer  
 10:30 a. m.—*Overcoming* - - - Mary C. O'Neill  
 2:30 p. m.—*Miracles* - - - Imelda O. Shanklin

TUESDAY, OCTOBER 5

- 9:30 a. m.—*Wisdom Through Silence* - -  
 - - - - - E. V. Ingraham  
 10:30 a. m.—*Forgiveness—Love* - Ida M. Palmer  
 2:30 p. m.—*Thinking* - - - Charles Fillmore  
 8:00 p. m.—*Fearlessness and Nonresistance, the  
 Children of Love* - - - Kate M. Nevill

WEDNESDAY, OCTOBER 6

- 9:30 a. m.—*Questions and Answers* - W. I. Hoschouer  
 10:30 a. m.—*Christ Body* - - - Mary C. O'Neill  
 2:30 p. m.—*Intuition* - - - Imelda O. Shanklin  
 7:30 p. m.—*The Way of Silence* - Jennie H. Croft  
 8:00 p. m.—*Healing Meeting.*

THURSDAY, OCTOBER 7

- 9:30 a. m.—*The Strength of the Silence* - -  
 - - - - - E. V. Ingraham  
 10:30 a. m.—*Lessons on Prosperity* - Ida M. Palmer  
 2:30 p. m.—*Yes and No of Mind* - Charles Fillmore  
 8:00 p. m.—*Giving and Receiving, Love's Cir-  
 culation* - - - - - Kate M. Nevill

FRIDAY, OCTOBER 8

- 9:30 a. m.—*The Art of Loving* - W. I. Hoschouer  
 10:30 a. m.—*Great Demonstration* - Mary C. O'Neill  
 2:30 p. m.—*Revelation* - - - Imelda O. Shanklin  
 8:00 p. m.—*Success, and the Upward Vision*  
 - - - - - Kate M. Nevill

SATURDAY, OCTOBER 9

- 9:30 a. m.—*The Power of Silence* - E. V. Ingraham  
 10:30 a. m.—*Healing Meeting* - Ida M. Palmer  
 2:30 p. m.—*The Word* - - - Charles Fillmore  
*High Noon Silence Each Day* - - - Myrtle Fillmore

## PUBLISHERS' NOTES

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### THE BLESSING OF THE WRAPPERS

When Unity subscribers receive the copy in the pink wrapper, they know that their subscription has expired. It is our custom to hold a special meeting of the workers each month to bless these wrappers. Sensitive persons have always been able to recognize a certain atmosphere which clings to material things. The physical scientists are now photographing thought forms and auras. Therefore, when we send a thought of blessing to the readers of Unity through the medium of the wrappers, we make use of a scientific law.

These wrappers are the outer garment of a great onward sweeping message which will bring healing, joy and prosperity to all people. There is a call—an insistent call from some—for our literature to be published in the foreign languages; and it is not too great a vision to hold, that one day our teaching will compass the earth.

This occasion of blessing the wrappers always seems fraught with a certain solemnity; because we know from our letters and from personal touch with subscribers, that an acquaintance with Unity Magazine has been the turning point in many a life—that it has sweetened dispositions, placed people on the high road to prosperity, kindled faith where faith was dead, and lifted numbers out of despair.

What we desire is that those who receive the copy in the pink wrapper shall be so impressed when it comes to them, that they will wish to renew—not for our sakes—because we are just breaking even since the increased cost of work and material—but that they shall be led to renew for the uplift, comfort and cheer that its pages will afford them in their ongoing.

Will our earnest readers join with us in these blessings each month, giving special thought to the ones who lack enthusiasm, that they may be kept within the fold?

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Unity School publishes a booklet by Charles Fillmore entitled "Pure Reason and Honest Logic of Practical Christianity." Had the world-famed Ingersoll had access to this treatise, he would have been out of a job, because no sane mind can refute the irrefutable.

The author leads off with First Cause, and by sound argument and clean-cut deductions carries us to the unadorned but majestic Truth. No appeal to the emotions,

no rhetorical straining after effects, to becloud the crystal clearness of presentation. He holds the mirror up to the realm of thought, and there we behold reflected the phases of Truth, each one as distinctly outlined and brilliant as the facets of a wonderful diamond.

If you desire a lucid, sequential exposition of the principles underlying Practical Christianity for yourself or for your friends, you need go no farther to find it. "Pure Reason and Honest Logic of Practical Christianity," price, 20 cents.

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The following is a copy of a notice in August Wee Wisdom:

Wee Wisdom has already had four extra pages added. How would you like to have it made still larger, with more pictures, and more stories? Lots of the kiddies are wishing for a bigger magazine. Now there's only one way to get it. If each Wee will get just one subscriber, presto, the magazine will grow larger at once, as if by magic. Should you get two subscribers, you'll make a thorough job of it, because some few tiny Wees might just happen not to get one.

"Should you not get this extra subscriber right away, don't become discouraged and give up. You know that if you hold a thing in mind, and work for it you finally get it. All together! Here's for a fatter Wee Wisdom!"

All of us grown folks must help and encourage the children in securing these new subscriptions.

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Our beloved readers are daily sending us their inspired suggestions for the advancement of the work. The following is a sample: "Instead of casting our old banks to the scrap pile, let each banker pledge to refill the bank, and to donate the contents to the new Motherhood Department or Inner Vision Department, and other departments that are being born in the fullness of their time. Inclosed find mine, with others to follow. Yours for the work, in His Name."

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The photographic post cards of Unity seem to fill a long felt want, as they used to say in early day advertising. We can continue to supply those sets of twelve for \$1.00. Among these is one showing a group of the workers—Charles Fillmore included. Please send promptly, because as the demand piles up, there might be delays. Sold in sets only.

A midsummer rush has been on in the Business Department, instead of the warm weather lull that a commercial publishing company looks for in the "off season." An unprecedented number of subscriptions and orders at this time of the year proves that our readers are putting into action the generous impulse to spread the Truth far and wide. Let the great and good work continue!

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A new series of four booklets under the general designation of "Unity Inspirational Series" is now in process of preparation. These will be ready in the early fall, and can be secured at that time by those who are wisely forehanded in getting in ahead of the holiday rush. Watch out for the next issue of Unity which will give particulars.

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"Please send me a paper bound copy of 'Cady Lessons.' I have bought scores of those lessons, but somebody expresses a desire for them, and away they go—God bless them, I am willing to become 'Cady-less' a part of the time for others' sake, but not *all* the time." Thus writes one of the multitude among the Cady admirers.

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## A NEW WEE WISDOM CONTRIBUTOR

### *Read About Him*

We have been fortunate in securing several poems and stories for Wee Wisdom from a well-known writer for children, Edward Gowar. He suggests the appended letter which is intended to follow "He and She, and It," a story soon to be published in Wee Wisdom. This letter is being published now in Unity that you, dear grown-up readers, may become somewhat acquainted with the ideals of our new contributor to Wee Wisdom, who is to provide us with some rarely rich material for our little folks. Mr. Gowar's letter follows; don't fail to read it:

*Dear Wees:*—Your editor has allowed me to tell you some of my little Dream Stories in your charming "wee" Magazine, and to write some verses for you, which I hope you will enjoy reading. In the stories (although they are only fanciful dreams such as you may have sometimes experienced yourselves) you will find that there is always a

little lesson to be found, which, if you apply it to yourself, may be very helpful to you.

Our dear Saviour himself, when upon earth, used to teach some wonderful lessons to his disciples by means of earthly stories with a spiritual meaning, and these were called parables. In a very humble way these little stories which I have written for you may be regarded as parables too, for there is a spiritual meaning running through each of them, which may be applied to your own lives to make them better, and therefore happier.

In the little story which you have just read, for instance, the Magic Paint Box is a symbol of something which each one of us owns. I wonder if you realize what it is. Let me tell you. It is what we call the *Imagination*. The brain which God has given to all mankind is capable of doing just three things. With the brain we can *think*, we can *remember*, and we can *imagine*, and it is through the imagination alone that we are inspired to *do* the things which we do do, and so our thoughts, put into operation become realities. All of the great accomplishments in the world have been conceived first of all in the imagination of those who have achieved them.

You will see now what I mean when I say that the imagination is like the Magic Paint Box in the story because by means of it what are at first only thoughts become through its inspiration realities.

We must be very careful, however, with this great gift which God has endowed us with and use it *only* in the right way and with the right purpose; that is we must ask God to help us to imagine only good, pure, and happy things so that only goodness, and purity and happiness will result through them in our lives. If this is so there will be no room in our imagination for the nightmare of evil thoughts which, if we indulge in them, must result in evil deeds.

Your loving friend,

EDWARD GOWAR,

Author of "Adventures in Mother Goose Land."

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## THANKSGIVING SCHOOL

Unity will conduct a two weeks' course of intensive training at Thanksgiving time. This will be the regular autumn session of the school. Notice of program and further particulars will be given in later issues of Unity Magazine and in Weekly Unity.

### IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of October to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

### WEE WISDOM IS MOVING

But not fast enough.

The Wee Wisdom of today is not the Wee Wisdom of yesterday. The magazine is enlarged, the illustrations are multiplied and colored, the poems and stories are chosen from a larger number of contributors, and the general scope of the publication is broadened. A series of lessons for young Truth students on such topics as love, goodness, health, knowing, and kindred subjects, is now running in Wee Wisdom. Just think how "knowing" will help them in their year's school work!

The writers for this unique publication for children are peculiarly adapted to their work in that they have had practical experience in rearing and training children: the artist hits it off to a T with the captivating pictures on nearly every page; and the publishers, using the Unity press, spare no efforts and expense in providing handsome paper and painstaking workmanship in its production.

God's little ones are coming on under our fostering care. Are we measuring up fully to our obligations? Is every parent providing this unequalled means, offered by Wee Wisdom, of helping to train the children? Just because you may happen to have no children of your own, does not absolve you from a duty to the least of these.

Could we but lead our people to see the importance of this early Truth training for children, not a child in this broad land would be another month without Wee Wisdom. We regard the circulation of this magazine as perhaps our most important work. Will you help to further it?

Use the bank plan, if you wish. Pages 295 and 296 of this magazine give you the details of the Unity Prosperity Bank Plan, and the last page states further particulars regarding Wee Wisdom.

## TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. Anna L. Talbot, N. S. Public Health Hospital  
No. 27, Alexandria, La.

Ria B. Bruce, 212 Central St., Olympia, Wash.

Miss Mary Stallworth, 129 Market St., Jacksonville,  
Fla.

D. H. Coan, 534 Cleveland Ave., S. W., Suite 6,  
Canton, Ohio.

H. L. Turner, Mobeetie, Texas.

Agnes Porter, Pomfret, Conn.

Mrs. H. Demetron, 19 Cartwright St., London, Ont.,  
Canada.

Mrs. C. P. Ramsey, 408 Waverly Ave., Kansas City,  
Kansas.

Louise M. Brailsford, 329 Porter St., Hartford, Cal.

## FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in September Unity Magazine:

### CLASS THOUGHT

Held daily at 9 p. m.

October 20 to November 20, 1920

*The zeal that works in Christ restores perfect action  
in mind and body, and health is established forever.*

### PROSPERITY THOUGHT

Held daily at 12 m.

October 20 to November 20, 1920

*Zeal for Spirit-Substance assures prosperity in both  
mind and affairs.*

## THE SILENT SEVENTY

*The Lord appointed seventy others.—Luke 10:1*

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues, and no set rules. Write the Secretary of Silent Seventy for bulletin No. 7. We give the following testimonials:

*Buffalo, N. Y.*—I want to tell you what a privilege I consider it to be a member of the Silent Seventy. I am continually blest in being able to distribute your tracts and periodicals in so many directions. They are always accepted with zeal and interest, and usually people subscribe at once for Unity or Weekly Unity, sending for the Prosperity Bank and receiving great benefits. May Silent Seventy continue in its great and good work, and have the Father's blessing.—*J. H., S-70 No. AR-5.*

*Boonville, N. Y.*—Yes indeed I do wish to become a member of the Silent Seventy, and consider it an honor. I believe that I shall be able to reach people that could not be reached in other ways, namely: show people. We have all been insulted from the pulpits of different churches that we have visited until each and every one has arrived at the conclusion that Christianity was not meant for us. Your literature is so clear and inspiring and changes one's views till life takes on a different meaning. My friends have received great benefit since writing you. As for myself, words fail to express what I feel you have done for me. With a heart full of thanks.—*G. G., S-70 No. AU-28.*

*Comstock, N. Y.*—Relative to becoming a member of the Silent Seventy, I would be very grateful for admittance, if considered worthy. All that I can do here in prison will probably consist in placing your literature where it will get into the hands of inmates who are seeking for something better. I placed the literature received in the Chapel, and it will be passed out today. The two copies of "Lessons in Truth" I will keep in circulation among those who I believe will profit from them, and it might be well to have copies of both "Lessons in Truth" and "Christian Healing" in the prison library. Again thanking you, and with God's blessings on our work, I am—*C. B. H., S-70 No. AU-53.*

## DO YOU EXPECT TO VISIT UNITY SOME DAY?

If you do, this will interest you.

The finishing touches are being put on the new Unity Inn Cafeteria and it is indeed a beautiful and commodious place. There are a few bills yet unpaid. You can help us meet them by paying for your meals now, and we will have them ready for you when you come.

Send \$5.00 now for a Certificate of Entertainment. This certificate will be honored for its face value in payment for meals or rental for rooms in Unity Annex. There will be abundant accommodations in the dining room, and sleeping rooms can always be had in the Unity Annex or houses in the neighborhood.

Nearly every reader of Unity literature expects to come to Kansas City some day, and \$5.00 invested in a certificate will be a little beginning toward a pleasant visit to Unity Headquarters.

The certificate can be used at any time by you or your friends who may be passing this way.

Address Certificate Department, Unity School of Christianity, Tenth and Tracy Ave., Kansas City, Mo.

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## WHERE UNITY PUBLICATIONS ARE SOLD

*Cal., Alameda*—Home of Truth, corner Grand and Alameda Ave.  
*Fresno*—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.

*Los Angeles*—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third St.; Ethel R. Egy, 828 Francisco St.

*Long Beach*—Metaphysical Studio, 53 Cedar Ave.

*Palo Alto*—N. T. Truth Center, 451 Channing Way.

*Sacramento*—Home of Truth, 1415 L St.

*San Diego*—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.

*San Francisco*—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.

*Santa Barbara*—Metaphysical Fellowship Reading Room, 1336 Garden St.

*San Jose*—Christian Assembly, 144 North 5th St.

- Stockton*—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.
- Colo., Denver*—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 1340 Pennsylvania Ave.
- Pueblo*—Lydia Keeling, 108 West 10th St.
- D. C., Washington*—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1869 Wyoming Ave., Apt. 200; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.
- Florida, Miami*—Andrew J. Hornung, 65 Ft. Dallas Park.
- Ill., Chicago*—Unity Society, 104 Auditorium Bldg.
- E. St. Louis*—Mrs. Ida M. Keller, 605A Missouri Ave.
- Ind., Indianapolis*—Unity Truth Center, 1114 Odd Fellow Bldg.
- Wabash*—Mrs. Alice M. Depuy, 75 W. Maple St.
- Iowa, Oskaloosa*—Mrs. Kate Caldwell, 714 E. High St.
- Kans., Topeka*—Unity School, 119 E. 10th Ave.
- Ky., Louisville*—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
- La., New Orleans*—Truth Center, 613 Common St.
- Mass., Boston*—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.; Home of Truth, 111 Newbury St.
- Springfield*—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
- Worcester*—New Thought Reading Room, 216 Day Bldg., 306 Main St.
- Md., Baltimore*—Mrs. Robert Burton, 1021 Cathedral St.
- Mexico, Mexico City*—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
- Mich., Detroit*—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.
- Grand Rapids*—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.
- Kalamazoo*—School of Christianity, 211 W. Dutton St.
- Minn., St. Paul*—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.
- Minneapolis*—Society of Applied Christianity, 711 W. Lake St.; Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.
- Mo., St. Louis*—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.
- Kansas City*—Emery, Bird Thayer Co., 11th and Walnut.
- Neb., Lincoln*—Unity Society, 13 N St., Room 502 Fraternity Bldg.
- Omaha*—Metaphysical Library, 302 Patterson Block.
- N. J., Newark*—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
- East Orange*—Lucetta A. Robinson, 33 S. 20th St.
- N. Y., New York*—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.
- Buffalo*—Buffalo New Thought Society, 43 W. Tupper St.
- Ohio, Cincinnati*—New Thought Temple Library, 1216 Mercantile Library Bldg.
- Columbus*—Unity Center, 208 Clinton Bldg.
- Cleveland*—Cleveland Truth Center, 322 Lennox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.

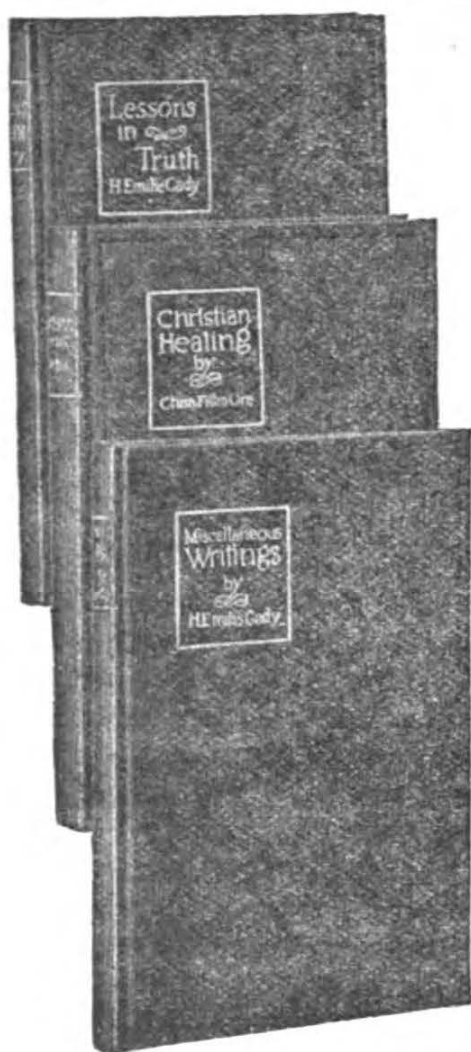
- Dayton*—Dayton New Thought Temple, 30 Davis Bldg.  
*Okla., Oklahoma City*—First Divine Science Church, 727 N. Robinson St.  
*Tulsa*—R. L. Benedict, 209 S. Phoenix Ave.  
*Ore., Portland*—The Metaphysical Circulating Library, 27 Ainsworth Bldg.; The Realization League, 727 and 728 Corbett Bldg.  
*Pa., Philadelphia*—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1507 Walnut St.  
*German town*—German town New Thought Library, 6223 Baynton St.  
*Pittsburg*—Ministry of Truth, 610 Arch St.  
*R. I., Providence*—New Thought Center, 72 Weybosset St., Room 37.  
*Tenn., Nashville*—New Thought Temple Society, Commercial Club Bldg., Room 307.  
*Texas, Dallas*—Mrs. E. C. Friend, 311 N. Marlborough.  
*El Paso*—May O. Stevens, 209 Mills Bldg.  
*Fort Worth*—Mrs. V. F. Withers, 418 S. Adams St.  
*Utah, Salt Lake City*—Mrs. A. K. Myers, 639 S. 2d St. E.  
*Wash., Seattle*—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.; C. F. Lewis, 622 Pike St.  
*Spokane*—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.  
*Australia, Melbourne*—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.  
*Western Australia, Perth*—Albert and Sons, 180 Murray St.  
*Sydney, New South Wales*—Truth Center, Coles' Arcade, 346 George Street.  
*Mt. Victoria, New South Wales*—The Truth Center, Sister Veni Cooper-Mathieson.  
*Canada, Toronto*—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.  
*Victoria, B. C.*—Unity Study Class, 600 Campbell Bldg.  
*England, London*—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 146 Kensington High S. London, W.; The Higher Thought Center, 39 Maddox St., W1.  
*St. Helens, Lancashire*—Helen Rhodes-Wallace, 32 Acland Rd.

## A COMPLETE LIST OF UNITY BOOKS

Bible, American Revised.....	\$3.50
Christian Healing.....	75¢; \$1.50; \$3.00
Study Helps and Questions for Christian Healing.....	35¢
Lessons in Truth.....	50¢; \$1.00; \$3.00
Question Helps for Lessons in Truth.....	35¢
Metaphysical Bible Dictionary.....	50¢
Miscellaneous Writings.....	paper 50¢; cloth \$1.00
*Sir Smile-Ups.....	\$1.00
*Treasure Box.....	50¢
Truth in Song.....	50¢
Walk in the Light.....	paper 50¢
*Wee Wisdom's Way.....	paper 75¢; board \$1.00; de luxe \$1.50
*Books and Booklets for Children.	

## THE TRUTH TRIUMVIRATE

What knowledge and inspiration the one does not contain, the other two supply. Together they compass the science as well as the art of true living.



LESSONS IN TRUTH, by H. Emilie Cady, is invaluable for beginners in the study of scientific living. It has freed thousands of lives from the fetters of worry, sickness and poverty, and brought them into the knowledge and possession of happiness, health and prosperity. CHRISTIAN HEALING, by Charles Fillmore, is a book on practical spiritual healing. It explains the healing law which Jesus Christ proved and which every man and woman can understand and practice. The author offers no theories, no untried ideas. He gives us only what he himself has tested and proved during the years. MISCELLANEOUS WRITINGS, made up of eleven se-

lections by H. Emilie Cady, was written out of the life experience of the author. We can confidently say that no collection of writings has proved more helpful to a multitude of readers.

You need these three books to complete your unfoldment.

The illustration represents a photograph of these books bound in rich dark green cloth, with top and title stamped in gold. \$3.50 will bring the set to your door in this binding.

UNITY SCHOOL OF CHRISTIANITY,  
Tenth and Tracy Avenue, Kansas City, Mo.

# THE UNITY PROSPERITY BANK

## *Will It Help My Business?*

Is the perfectly natural inquiry of a calculating man of affairs.

Let us assure you that this bank proposition is most practical in its outworkings. First, you recognize that God has richly provided for you, his own Christ Child—then you present your claim for what is yours by Divine inheritance every time you deposit a coin in the bank with the accompanying words. Your constant repetition of the words draws you into a prosperity thought current where you can't escape your own. You impregnate your whole atmosphere with success radiations—and these unfailingly reach your creditors and customers.

The Unity Prosperity Bank Plan furnishes a lesson, by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Contained in the universal ether is the substance of all things.

In God, the All-Good, is everything that we can possibly need or desire. We are spiritually one with this All-Good, from everlasting to everlasting. We have but to acknowledge our kinship, with faith and understanding, in order to bring forth into the outer every good thing from the universal and inexhaustible Resource.

The Bank users are given special prosperity prayers by the Society of Silent Unity. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on the granite foundation of spiritual understanding; and those who have experienced lack, learn how to appropriate what is already their own.

One of our prosperous bank patrons writes as follows: "I can truthfully say that my Prosperity Bank brought my husband's store wonderful success. His business has doubled, and it is still increasing. The Word of Truth has meant abundance to us, and to our house, and to our business. We are so thankful to our Lord, and we are grateful to our Unity friends for their prayers."

Send for a Bank, deposit the amount for Unity, Weekly Unity, or Wee Wisdom subscriptions for three friends, and find out how

## *It Helps Your Business!*

Please examine pages 295 and 296 of this magazine for description, explanation, and blank.

## THE PROSPERITY SERIES

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### THE INVISIBLE RESOURCE

*by* CHARLES FILLMORE

Whatsoever man can conceive of—inexhaustible supply in the omnipresent ethers, even eternal life in the body, there is a way by which he can make these things manifest. So says Charles Fillmore in the "Invisible Resource."

These booklets are beautifully bound in golden brown paper cover, with handsomely gilded border and lettering. Small in size but great in text.

---

### GIVING AND RECEIVING

*by* CHARLES FILLMORE

Perhaps there is no matter in which education is more needed than in this one of giving and receiving. If one is either closefisted or improvident in the use of money, he can learn the Divine Law of equilibrium in finances.

---

### PROSPERITY AND SUCCESS

*by* SOPHIA VAN MARTER

A most stimulating piece of Prosperity literature. It shows the only high and true way to attain and hold the rich consciousness. Contains interesting examples of famous men who attained wealth by "seeing large."

---

### WEALTH AND WISDOM

*by* JENNIE H. CROFT

Practical affirmations, attractively presented in the booklet, enable one to be impressed with the teaching that the best is here for us now, to be realized by expectation and demand.

75 cents for this entire Prosperity Series

UNITY SCHOOL OF CHRISTIANITY,  
Tenth and Tracy Avenue, Kansas, City, Mo.

## THE HOLY SPIRIT

by CHARLES FILLMORE

The mortal tendency seems to be to run hither and yon for spiritual leading and help. Yet the most advanced teachers continue telling us that we should give ear to the indwelling Spirit alone for guidance—that It only will be a lamp for our footsteps, a stay and comfort in times of stress. "If you are depending for spiritual enlightenment upon some book or church ritual and doctrine, or some teacher or leader, you need not expect to have the Holy Ghost fall upon you," warns the author. The booklet prepares you to receive the inflow of the Holy Spirit. In envelope, 20 cents.

## FAITH THAT REMOVES MOUNTAINS

by SOPHIA VAN MARTER

A few texts and instances recorded in the Bible of the power of faith; demonstrations over the elements made by the author herself; illustrations of men strong in faith, and the marvels they accomplished thereby; other interesting data from life, Bible and story to corroborate the high lights of the booklet. Mark the difference between the successful man and his weaker brother. The one who arrives has faith in his own power to mold conditions, to attain; the other lacks in faith. This booklet will fire your faith faculty. Blue and gold binding; envelope to match. Price 20 cents.

## THE ONLY GOOD

by CHARLES FILLMORE

Perhaps you think yourself good if you are honest, moral, pure, just and charitable. Most of us would feel that we should be proclaimed publicly as philanthropists if we healed the sick, consoled the sorrowful, and unselfishly aided all men and women. When you read "The Only Good," you may learn that your ideas about "good" are keeping you out of the kingdom. The booklet consists of four talks, and you'll find it well worth the 25 cents which will bring it to you.

## TALKS TO MEN

by A TRUTH STUDENT

The question relating to the life function has many sides, and our Truth Student has fearlessly presented one phase without stint or quibbling. This is no place to go into the minutia of the teaching; but suffice it to say that our booklet, "A Talk to Men," tends toward purer living both in and out of marriage—not that marriage is to be abolished, but that society must rise to a spiritual basis where all things are made new.

The old established order of thinking on any subject changes with race evolution; and we find no exception here, only that we have been a little slower to accept advanced ideas on dominion over the flesh—well, just because it hasn't suited us to change, that's all. Let's all get information on this comparatively new path of unfoldment. 20 cents will give it.

---

## TALKS ON TRUTH

by CHARLES FILLMORE

*How Microbes Are Made.* By thinking, we manufacture microbes; by impregnating the whole being with thoughts of love, we exterminate disease germs. Follow the "royal road."

*The I Am in Its Kingdom.* Would you know the ecstasy that surpasses all earthly joy? It can be experienced only by those who explore the inner realm where all is light and peace and joy.

*How Shall the Dead Be Raised?* Man can overcome the archdestroyer; and it's time that he begins to learn that death is no more of a necessity than sin and sickness.

*The Development of Divine Love.* "Love is the drawing power of mind. It is the magnet of the universe and about it may be clustered all the attributes of Being by one who thinks in Divine Order."

These four comprehensive and illuminating essays for 25 cents.

# THE BEAUX ARTS SERIES



Six dainty booklets comprise this series. They are uniformly printed in large clear type on heavy paper, with artistic sepia cover. The name of the series has been taken from the beautiful Beaux Arts cover in which they are bound.

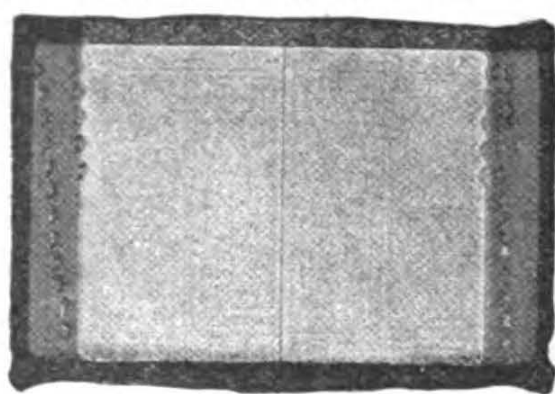
A glance at the following titles and the authorship comprising the series will convince of their worth: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand" and "Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

The Unity Press published this series originally for the holidays, as the booklets make excellent gifts and remembrances. We make the special price of \$1.00 for the complete series when ordered at one time, but if ordered separately the price of each is 20 cents. Each booklet is inclosed in a handmade envelope.

UNITY SCHOOL OF CHRISTIANITY,  
Tenth and Tracy Avenue, Kansas, City, Mo.

## THE AMERICAN REVISED VERSION

President Wilson, in an address on "The Bible and Progress" said, "I come here tonight to speak of the Bible as the book of the people, not the book of the minister of the gospel, not the special book of the priest from which to



set forth some occult, unknown doctrine withheld from the common understanding of men, but a great book of revelation—the people's book of revelation—revelation of themselves not alone, but reve-

lation of life and peace.

"I have a very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great book of revelations—that if they would see America free and pure, they will make their own spirits free and pure by this baptism of the Holy Scripture."

The devout of earlier days were accustomed to reading their nightly chapter from the Bible. And a good practice it was. We could recommend none better. How important, though, to have the most reliable translation.

The revised version of the Bible is a translation and revision made by Christian scholars from the three most accurate and authentic manuscripts extant.

Unity School has chosen this edition, because it brings the plain reader as well as the scholar into closer contact with the thought of the original writers than any other version in Christendom.

We will mail one of these Standard Revised Bibles to any address for \$3.50.

8 Finally, brethren, 'whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are <sup>2</sup>of good report, if there be any virtue, and if there be any praise, <sup>3</sup>think on these things. 9 The things which ye both learned and received and heard and saw <sup>4</sup>in me, these things do, and 'the God of peace shall be with you.

[Above is exact size of print]



## CONCERNING THE UNITY PROSPERITY BANK

### *Why Necessary.*

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

### *The Object of the Bank.*

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

### *The Use of the Bank.*

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



UNITY SCHOOL OF CHRISTIANITY,  
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount (\$3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

Address.....

City .....

State .....

2. Name.....

Address.....

City .....

State .....

3. Name.....

Address.....

City .....

State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

# AN ILLUSTRATED MAGAZINE FOR CHILDREN OF THE NEW AGE



The staff of contributors for Wee Wisdom, including our artist, consists of men and women who understand children. All phases of child interest are covered in imaginative stories, Bible stories, nature stories, animal stories, poems, woodcraft, needle work, puzzle page, etc. And the pictures, how the children do love them!

The supermen and superwomen of the future are growing up now. Your child will be one of them if you see that right thoughts are implanted in his mind.

Wee Wisdom subscription, \$1.00 a year. Foreign or Kansas City, Mo., postage, 24 cts.; Canada postage, 12 cts.

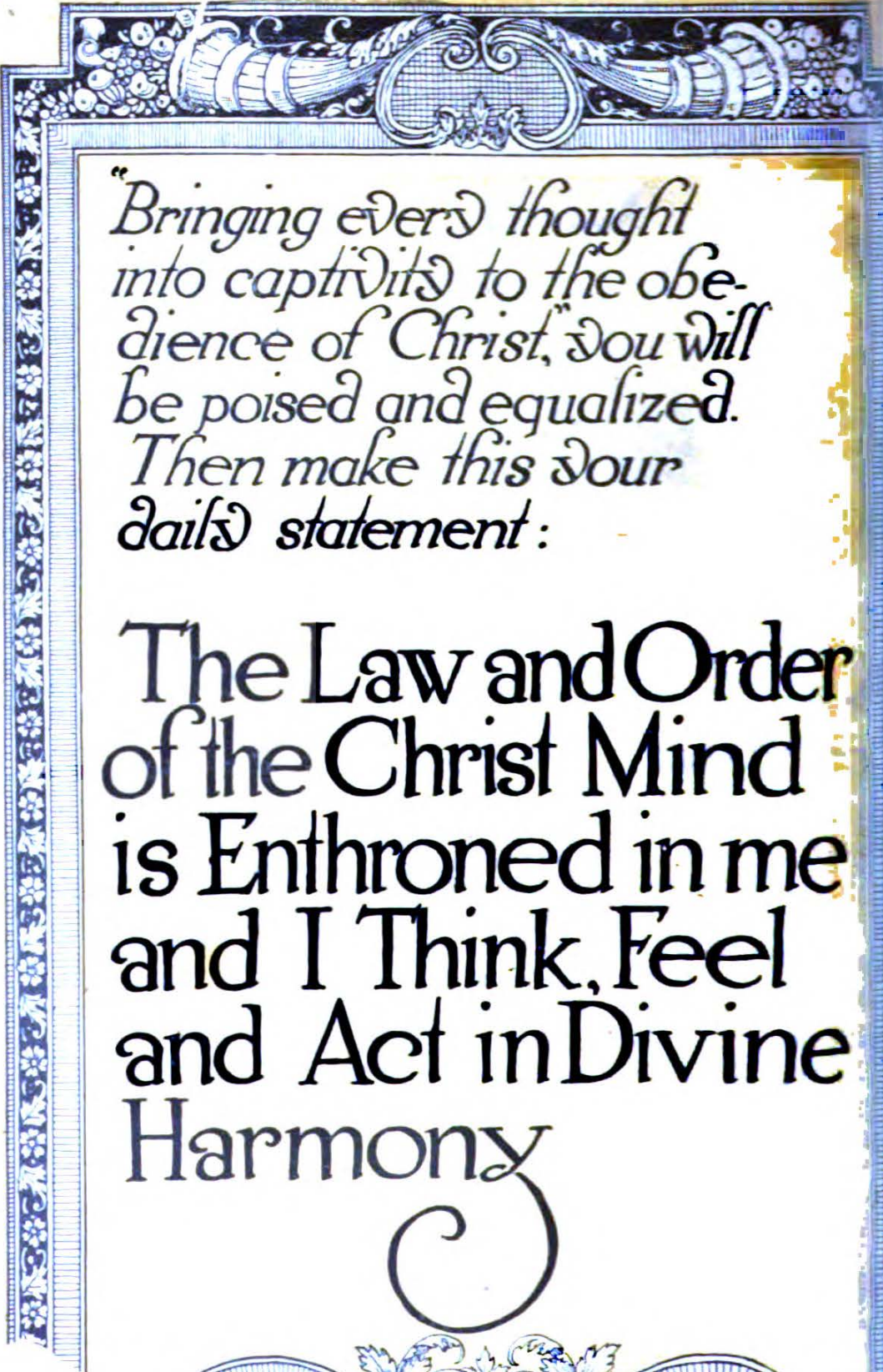
## A SUPPLEMENT TO UNITY MAGAZINE

Each issue of Weekly Unity contains a leading article on some timely subject; a ten o'clock silence lesson with thoughts for meditation; a responsive service, which is an interpretation of the International Sunday School lesson; suggestions for daily meditation; and a men's business department. A vegetarian column, a Good Words Club column, and other contributions make Weekly Unity indispensable to Truth seekers.

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UNITY SCHOOL OF CHRISTIANITY  
Tenth and Tracy Avenue, Kansas City, Mo.





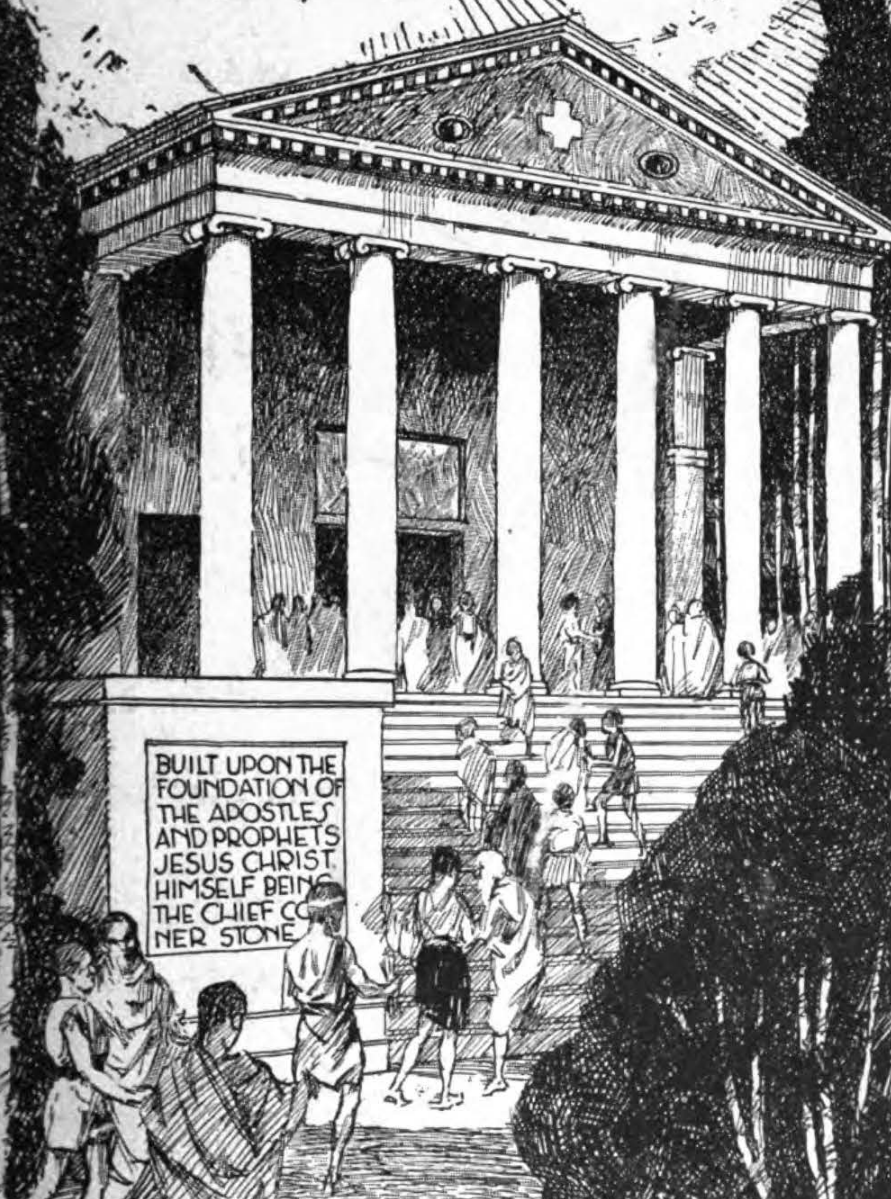
*"Bringing every thought  
into captivity to the obe-  
dience of Christ, you will  
be poised and equalized.  
Then make this your  
daily statement :*

The Law and Order  
of the Christ Mind  
is Enthroned in me  
and I Think, Feel  
and Act in Divine  
Harmony



THIS NUMBER EXPLAINS THE FACULTY OF ZE

# UNITY



OCTOBER, 1920



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# UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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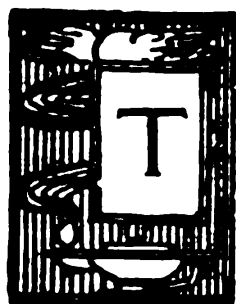
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# OVERCOMING ZEAL

CHARLES FILLMORE



THE Ego, the free *I*, the imperishable and unchangeable essence of Spirit, which man is, chooses every state of consciousness and condition in which it functions. It does not create the basic substances which enter into these mental structures, for they have been provided from the beginning, but it gives form and character to them, as man builds houses of lumber, stone, or whatever material he may choose.

These mental states are all constructed under the dynamic power of the great universal impulse that lies back of all action—*zeal*. Zeal is the mighty force that incites the winds, the tides, the storms; it urges the planet on its course, and spurs the ant to greater exertion. To be without zeal is to be without the zest of living. Zeal and enthusiasm incite to glorious achievement in every aim and ideal which the mind conceives. Zeal is the *impulse* to go forward; the urge behind all things. Without zeal stagnation, inertia, death, would prevail throughout the universe. The man without zeal is like an engine without steam or an electric dynamo without a current. Energy is zeal in motion, and energy is the forerunner of every effect.

To desire a thing is to set in motion the machinery of the universe to bring to you its possession, but you must be zealous in the pursuit in order to attain the object of your desire. Desire goes before every act of your life, hence it is good; it is the very essence of good, it is God himself in the aspect of Life. When they called Jesus good, he said, No, God only is good. So this universal desire for achievement giving its mighty impulse to all things, is divinely good. The zeal of action in the Life Universal is no respecter of persons or things. It makes no distinctions. It moves forward to new

forms of expression that which man has named corruption. It tints the cheek of the innocent babe, gleams from the eye of the treacherous savage, and lights in purity the face of the saint.

Some have named this universal life impulse God, and left the impression that it was all of God, and that all the attributes of God-Mind were therefore involved as a conscious entity in every situation where life is manifest. In this they lack discrimination. God's Spirit goes forth in mighty streams of life, love, substance and intelligence. Each is conscious only of the work it has to do. It is man's mission to combine these inexhaustible potentialities as he wills, and the great *I Am* holds him responsible for the result of his labors. Man cannot corrupt the inherent purity of any of God's potentialities, but he can unwisely combine them in states of consciousness that bring dissatisfaction and incompleteness to him. It is his privilege to learn their harmonies and make them up on the staff of existence with such masterly art that no discord can be detected. Then life becomes to him a song of joy, and he absolutely knows that in its ultimates all is good.

Never repress the impulse, the force, the zeal welling up within you. Commune with it in spirit and praise it for its great energy, efficiency, and life. At the same time analyze its direction and course. As zeal alone, it is without intelligence or discretion as to results. These higher attributes you impart to it. You are not to repress but to guide this mighty engine, that with wisdom in coöperation, will bring you happiness and satisfaction.

Zeal is the affirmative impulse of existence; its command is, Go forward! Through this impulse man forms many states of consciousness that he ultimately tires of. They may have served a good purpose in the grand scheme of creation, but he catches sight of higher things, and zeal again urges him forward to their attainment.

But how about the states of consciousness which

man has builded and of which he would be free? No one can play fast and loose with God. What one builds he must care for. What one formulates he must unformulate before the coveted step up the mountain of the ideal can be taken. Here enters the factor that dissolves the no longer useful structures—this factor in metaphysics is known as *denial*. It does not inhere in Being as a principle, but is simply the absence of the impulse that constructs and sustains. When the ego consciously lets go, and willingly gives up its cherished ideals and loves, it has fulfilled the law of denial.

As all desire is fulfilled through the formative word, so all denial must be in word or conscious thought. This is the mental cleansing symbolized by water baptism. In a certain stage of his problem man makes a state of consciousness in which selfishness, the personality, the intellect, dominates. Personal selfishness is merely an excess of self-identity. This must be erased in the problem of life, that a higher may appear. One who has caught sight of higher things than the intellect is desirous of taking the next step. That step must be orderly and according to the divine procession of mind. One who is housed in the intellect through desire may be ushered into the Spirit by zeal. The first step is a willingness to let go of every thought that holds the ego on the plane of sense. This is John the Baptist crying in the wilderness, denying himself the luxuries of life, living on locust and wild honey, and clothed in skins.

The personalities of Scripture represent some mental attitude in the individual. John the Baptist and the Pharisee symbolize the same intellect in its different attitudes. John is willing to give up the old, and is advocating a general denial through water baptism—mental cleansing. The Pharisee clings to tradition, custom and scripture, and refuses to let go. John represents the intellect in its transition from the animal to the spiritual plane. The Pharisee has not entered this transition, but clings to the old and defends it by arguments

and scriptural quotations. Jesus, who represents the spiritual consciousness, does not take the Pharisee into account as a step in his chain, but of John he says, "Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he." Jesus recognizes the mental attitude of John as a prophecy of greater things, in fact the most desirable mental condition that the intellect could be in on its way to their attainment, yet not to be compared with those who have actually come into the consciousness of the Spirit.

Every soul that cries out for God is John the Baptist crying in the wilderness. You who are satiated with the ways of the flesh man, and are willing to give up his possessions and pleasures, are John. The willingness to sacrifice the things of sense starts you on the road to the higher life, but you do not begin to taste its sweets until you actually give up consciously those things into which your heart has been closely interwoven.

There are many phases of this passing over from John to Jesus, and some incur unnecessary hardships. The ascetic takes the route of denial so energetically that he starves out his powers instead of transforming them. The Eastern suppliant for divine favor castigates his flesh in many ways. He starves his body, slashes his flesh into ribbons and then salts it; he shaves his head, and puts peas in his shoes; he maltreats his body until it becomes a piece of inanimate clay which his soul can temporarily leave in the jungle until the birds build their nests in the hair of its head. This is Oriental denial, atrophy of the senses.

Some modern metaphysicians teach that the senses are "mortal error," and should be crucified, but they do not practice with the honesty and zeal of the Hindu. If you tell a Hindu that he has no headache, because he hasn't any head to ache, he immediately takes you at your word and sets his ingenuity to work devising some torture that will demonstrate that he is headless.

But the practical American returns next day and joyfully exclaims, "My head is clear as a bell; I feel lovely, and am really beginning to enjoy life again."

John the Baptist stands for that mental attitude that believes that because the senses have fallen into ignorant ways they are therefore bad and should be killed out. There is always a cause for every mental tangent, and this that would kill the sense man, root and branch, has its point of departure from the line of harmony in the thought of condemnation. In John it seemed a virtue, in that he condemned his own errors, but this led to his condemnation of Herod, through which he lost his head. We are to learn from this that zeal in condemnation is a dangerous vice.

The intellect is the Adam man that eats of the tree of good and evil. Its range of observation is limited, and it gets at its conclusions by comparison. It juggles with two forces, two factors—positive and negative, good and evil, God and devil. Its conclusions are the result of reason based on comparison, hence limited. The intellect taking account of things concludes that existence is a thing to be avoided. The intellect beholding the disaster and misery wrought by the misuse of men's passions, decides that they should be crushed out by starvation. This is the origin of asceticism, the killing out root and branch of every appetite and passion, because in the zeal of action they have gone over into excess.

Yet John the Baptist has a very important office in the development of the soul from the intellectual to the spiritual consciousness. As Jesus said, "This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee." Thus John the Baptist is the forerunner of the Spirit. It is that perception of truth that prepares the way for the Spirit through a letting go of narrow concepts and ideas.

The ideas you and your ancestors have held in mind have become thought currents so strong that their course

in you can only be changed by resolute decision on your part to no longer entertain them. They will not be turned except the ego through whose domain they run positively decides to adopt means for breaking up their channels in his own consciousness, and at the same time erecting gates that will prevent their inflow from external sources. This is done by denial and affirmation, but the denial always comes first. The John the Baptist attitude must begin the reformation. You must be willing to receive the cleansing of the Spirit before the Holy Ghost and fire shall descend upon you. Whoever is not meek and lowly in the presence of the Spirit is not yet ready to receive its instruction.

This obedient receptive state means so much to one who wants to be led into the ways of the supreme good. It means that you must have but one source of life, one source of truth, and one source of instruction; you must be ready to give up every thought and every idea that you have imbibed up to the present time in this life, and must be willing to commence anew, just as if you were just born into the world a little, ignorant, innocent babe. This means so much more than people usually conceive that its comprehension dawns upon the mind very slowly.

All who sincerely desire the leading of the Spirit acquiesce readily to the theoretical statement, but when it comes to the detailed demonstration they are non-plused. This is just as true among metaphysicians as among orthodox Christians. The Spirit finds a way to lead you when you have freely and fully dedicated yourself, and you will be led into a path just a little different from that of any one else. Your teaching has been in generalities, so when the Spirit in its office as an individual guide shows you truth different from that you have been taught, you object. If, for instance, you have been taught to ignore the body entirely, and all its passions and appetites, and the Spirit in its instruction shows you that you are to recognize these appetites and

passions as your misdirected powers, what are you going to do about it?

There can be but one course for the obedient devotee. If you have surrendered all to the Omnipresent Wisdom, you must take as final what it tells you. You will find in the end that its guidance is the right course for you, and will be found in the end to be the only course which you could possibly have taken.

All things whatsoever are manifestations of the Good. Man himself is the very essence of Good, and he can do nothing wrong. He can in his experience misuse the powers placed at his disposal by the Father, but he can do no permanent evil. He always has recourse to the Spirit which forgives all his transgressions and places him on the right road a new man, when he willingly gives up his own way, and as a little child asks to be led. Then comes the redemption of those appetites and passions which the ignorant intellect has pronounced evil and attempted to kill out by starvation and repression. This does not mean that the indulgence of these appetites and passions is to be allowed in the old, demoralizing way, but that they are to be trained anew under the direction of the Spirit.

John the Baptist is that attitude of spiritual receptivity that awaits the higher way as a little child awaits the helping hand of a parent. It is not the arbitrary disciplinarian, but the loving, tender kindergarten teacher that illustrates in visible life the intricate problems that perplex the mind. So when one is receptive and obedient, giving himself unreservedly up to the Spirit and receiving without antagonism its guidance, he is delighted with the possibilities that are disclosed to him in the cleansing of mind and body. He then begins to realize what Jesus meant when he said, "Take up thy cross and follow me."

The cross is not a burden as commonly understood, but a symbol of the forces in man adjusted in their right relation. The body of Jesus was lifted up and nailed

to the cross, which indicated that the physical man must be lifted up into the harmony of the Spirit and adjusted to its four-dimension plane. The thinking faculty expressing itself through the body operates in a four-dimension realm, and its office is to make a form like unto it in this power to penetrate all so-called material substance. But before this can be done the mind of every man must become John the Baptist—it must be cleansed by the waters of denial, and the old ideas put away forever.

If you are clinging to any idea that in any way prevents your eyes from seeing the millennium here and now, you are a Pharisee; you are crying, "Beelzebub" whenever you say "crank" to the one who has caught sight of these spiritual mountain tops now glistening in the sun of the new age.

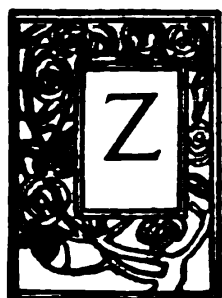
John the Baptist is now moving swiftly among the children of men. His cry is heard in many hearts today, and they are following him in the wilderness of sense. But the bright light of the Christ still shines in Galilee, and they who are earnest and faithful shall see it and be glad.

---

I was under great temptations sometimes, and my inward sufferings were heavy; but I could find none to open my condition to but the Lord alone, unto whom I cried night and day. I went back into Nottinghamshire, where the Lord shewed me, that the natures of those things which were hurtful without, were within the hearts and minds of wicked men. The natures of dogs, swine, vipers, of Sodom and Egypt, Pharaoh, Cain, Ishmael, Esau, etc. The natures of these I saw within, though people had been looking without. I cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit those evils?" And the Lord answered, "It was needful I should have a sense of all conditions, how else should I speak to all conditions?" In this I saw the infinite love of God.  
—*George Fox's Journal.*

# ZEAL

E. V. INGRAHAM



**Z**EAL is a very important faculty, because it puts a vital something into one's activity. The Will, as we have previously studied, implies action, but zeal characterizes action. Zeal refers to the nature in which will is applied, or the manner in which the activity of mind is carried out. Zeal adds enthusiasm, and enthusiasm is an invaluable aid to success. Without enthusiasm, one's activities are more or less irksome, while with enthusiasm they become pleasant.

When we awaken to the conscious assurance that we may, under the law of right thinking, come into the full manifestation of our highest ideals of life, health, strength, abundance, etc., we often become over zealous in our attempts to bring about these conditions. We sometimes have this tendency when we attempt to bring others into a knowledge of the Truth, in order that they too may receive its benefits. An over activity of an idea dissipates its power, and thereby reduces its effectiveness.

An old business adage, which is very applicable in this matter of the inefficiency of over zealousness, is: "Too much anxiety to succeed leads straight to failure." Mechanics affords a splendid illustration on this point. Machines are constructed to operate at different rates of speed. The required accuracy of the machine varies with the rate of speed at which the machine is designed to operate; the faster it operates, the finer is the adjustment required. Whenever the speed of a given machine exceeds the maximum for which it was constructed, lost motion, lack of balance, and other conditions develop which result in a direct loss of power and efficiency.

David realized the destructive effects of an undisciplined zeal, and he describes it twice in Psalms.

"The zeal of my house hath eaten me up;" and again, "My zeal hath consumed me." The over activity of an idea throws it out of perfect balance and develops what we commonly call emotionalism. Emotionalism scatters the forces of mind, leaving the body unsustained. Under a poised attitude the forces of mind are wholly constructive; they support the body to the highest degree of efficiency.

Greatest efficiency comes only when action is normal, according to the principles upon which the thing, condition, or person, is constructed. Just as certain machines operate most successfully at different rates of speed, just so do individuals differ in their capacity for action. What is a normal and poised activity for one person may be too great for another, and not great enough for a third. Each one must learn the mental and physical activity which is normal to him, and then keep his balance accordingly. When enthusiasm is accompanied by a sense of mental and physical balance, man works to the best advantage.

In order to attain a sense of balance most successfully, one should have some central standard clearly in mind by which all activity may be measured. The highest standard of activity is found in the universal action of God, as the creative Force moving in and through all things. This activity is described in our previous article on Order, which appeared in the September Unity. A consciousness that Divine Order regulates all the activities of mind, body, and affairs, is the most stabilizing influence that can be brought into one's life. Only in Divine Order can absolute balance be found. In it all the forces of the universe are balanced and directed to one central purpose,—to express God.

The subject of zeal naturally involves the question of temperance, but not in the sense that temperance is usually considered. Temperance is more than the regulation of one's tendencies to excess in eating and drink-

ing; it applies equally to every phase of man's life. It refers to his physical, mental, and spiritual activities.

Physical temperance is a proper blending of one's physical forces and desires into a harmonious whole, until a sense of physical poise or self-control is apparent in all of one's activity. Physical temperance demands a just proportion of action in every phase of body expression, thus making excess in any direction impossible.

Mental temperance involves the same principle that physical temperance involves. In order to attain mental temperance, every idea must be normal in its activity; at the same time, it must be of such a character as to be conducive to balanced physical activity, because the action of mind characterizes the action of body.

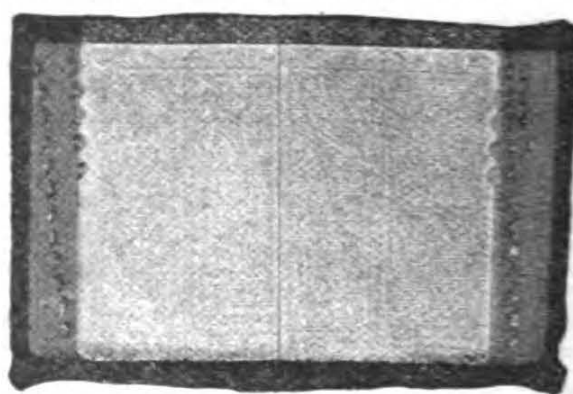
Webster says that to temper is to blend in due proportion. This can be brought about in mind by establishing a consciousness of constructive thought. Destructive thought is in itself a disproportionate action of mind. When ideas are constructed according to right proportions, they must include all the elements of the one creative Mind.

In order to properly temper our minds, we must temper each idea until it contains in due proportion the constructive phases which are fundamentally characteristic of it. Ideas of justice must be tempered with mercy; ideas of hatred tempered with love; sorrow with joy; fear with faith; worry with trust; revenge with forgiveness; greed with generosity; evil with good; error with Truth; and so on, until the whole consciousness is reconstructed,—brought to the positive standard of absolute good.

To temper steel is to so change its nature as to bring it to a standard adapted to the mission of some desired instrument. To temper the mind is to change its character in a way to render it most effective. An old Greek prayer expresses this idea so wonderfully that we quote from it: "From the murmur and subtlety of suspicion with which we vex one another, give us rest.

## THE AMERICAN REVISED VERSION

President Wilson, in an address on "The Bible and Progress" said, "I come here tonight to speak of the Bible as the book of the people, not the book of the minister of the gospel, not the special book of the priest from which to



set forth some cult, unknown doctrine withheld from the common understanding of men, but a great book of revelation—the people's book of revelation—revelation of themselves not alone, but re-

lation of life and peace.

"I have a very simple thing to ask of you. I ask every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great book of revelations—that if they would see America free and pure, they will make their own spirits free and pure by this baptism of the Holy Scripture."

The devout of earlier days were accustomed to reading their nightly chapter from the Bible. And a good practice it was. We could recommend none better. How important, though, to have the most reliable translation.

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Unity School has chosen this edition, because it brings the plain reader as well as the scholar into closer contact with the thought of the original writers than any other version in Christendom.

We will mail one of these Standard Revised Bibles to any address for \$3.50.

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. 9 The things which ye both learned and received and heard and saw in me, these things do, and the God of peace shall be with you.

[Above is exact size of print]



Make a new beginning, and mingle again the kindred of the nations in the alchemy of love, and with some finer essence of forbearance and forgiveness, temper our mind."

Spiritual temperance already exists; it can never be other than an actual balance and right proportion. These characteristics are what stamp that realm as spiritual. The moment disproportions enter in, that moment one begins to digress from the truly spiritual. The more of mental and physical balance one attains, the more nearly one comes into harmony with the spiritual plane, and the more readily he can adjust himself to it when he becomes conscious of it.

Mental or physical indolence indicates a subnormal activity, which is overcome by one's arousing himself to carry out the ideals which he instinctively feels he should be expressing. This should not be merely a willful stirring to action; it should be brought about by a conscious contact with, and a realization of the activity of Divine Mind.

Hurry and anxiety are supernormal activities of the mind; they must be tempered by a slowing down process until one reaches perfect balance with the Divine Mind. Care should be exercised in this slowing down process, not to suppress the forces being dealt with. When one finds certain forces active in excess of others, they are best controlled by turning the attention first to the attainment of a consciousness of the balanced action which is characteristic of Divine Mind; then the attention may be directed to the bringing of all other activities into the same realization.

Instead of being zealous to accomplish certain things in the outer, one should be steadfast in his efforts to establish those states of consciousness which cause outer conditions to change. One's ideas must be brought to their highest degree of efficiency, and then it is but a short step to the desired outer manifestation. The greatest efficiency is expressed in an idea when it

is restored to its right relationship with the action of Divine Mind. This tempering of the mind to the standards of Divine Mind is not putting off the day of our salvation, nor delaying the manifestation of our heart's desire, though for a time one may lose sight of the object for which he is striving. To unify oneself with God is not to identify oneself with a long-drawn-out process of evolution, so-called. In reality it brings us into harmony with the movement of that creative law which tends to give immediate manifestation to every idea which conforms to it. This characteristic of creative law is evidenced in the story of creation, when God said, "Let there be light," "and it was so." The expression immediately followed the action of God-Mind.

The rapidity of this same law in the life of man was proved by the instantaneous healings and by the other miracles performed by Jesus Christ. It will be noticed that the efficacy of his word depended upon his absolute identification with the movement of the Father-Mind in him. In other words, the movement of every idea in his mind was tempered to the degree that made it one in character and quality with the movement of God-Mind. What was true of him is true of us under the same conditions, and it is up to us to bring these conditions about. Many years were spent in his preparation before these instantaneous demonstrations were possible; it will also require at least some time and faithful application before we can completely temper our minds to a state in which they will function in harmony with God-Mind. However, this is the short cut to a full demonstration of our every need, because it is the very foundation upon which successful demonstration is built. When one has the principle of mathematics well in consciousness, the working of problems is an easy matter. Demonstration is an easy and simple matter when one has a mental grasp on the nature of ever-present God-

Mind and has schooled his thinking until he thinks the thoughts of God after Him.

When one can lay aside his enthusiasm for demonstration and interestedly pursue the underlying principle upon which demonstrations are made, he is ready to enter upon the straight road that leads to a joyous, well-rounded and complete life, beyond his highest ideals and greatest desires. God has in store for man infinite expressions. To be zealous for the Kingdom of Divine Ideas, is the highest function of the zeal faculty, and such earnestness hastens the full manifestation of that Kingdom.

## PSALMS

BEULAH VICK BICKLEY

O Soul, proclaim your love!  
High are the pinnacles of Faith:  
Mount, O my Soul on wings of joy,  
And sing your love before all people!

Night is upon the earth;  
But the light of God's countenance lights my way,  
Shadows pass into nothingness.

My heart sings with joyous branches on high hills,  
It whispers with winding streams in the valley,  
And murmurs with nodding buttercups.

O Well of Joyousness, flow in my heart,  
That my face may reflect thy glory  
And my song proclaim thy love!

It was gross ingratitude in Adam to say, "The woman whom thou gavest me, she gave me of the tree," instead of appreciating the gift.—*Talmud*.

Bless, O Lord, this food to our use and us to Thy service, for Christ's sake. Amen.—*A. I.*

# SPIRITUAL ZEAL

W. I. HOSCHOUER



**EARNESTNESS** is one of the most commendable qualities of the soul. It gives warmth to thought and feeling and intensity and power to action. It radiates hope and confidence and fills mind and body with the substance of courage. It gives strength and fervor to faith and focuses the power of will upon the attainment of the heart's desire.

What is known as earnestness is really but a manifestation of zeal, to which it is related as the sparkle to the diamond or the sunshine to the sun. Zeal is a power of Being, the action of which speeds up all the faculties of the mind and rouses all the cells of the body to their greatest possible functioning. It is a divine fire which generates physical, mental or spiritual steam in consciousness. Just which kind it brings forth, or the direction it takes, depends upon the soul desire or purpose working through it. If sense is the ruling factor, the action is on the physical plane; if thought dominates, the manifestation is mental in nature; if, however, holy aspiration for the realization of the perfection of Being is in the ascendancy, the action rises above the physical and the mental and expresses in the higher or spiritual consciousness. It is this phase that is of particular interest and value to the Truth student or Practical Christian.

When the desire is for physical sensation or supremacy, or for mental superiority or dominion, even to a slight degree, the power which makes attainment possible is thrown downward and compelled to act in the lower consciousness. This greatly retards, and if carried too far, completely blocks spiritual realization. When all the energy of Being is used on one plane of consciousness, all other activity is greatly reduced or obliterated altogether. A contestant in the Marathon

races has but one purpose in view, that of winning, through physical superiority, over his fellow competitors. Physical action and endurance are what he needs, and every power of mind functioning in these directions is intensified and concentrated in one supreme effort to win. He is really running in his mind, his legs and feet being merely the visible manifestations of the unseen forces working through them. Even after the contest is won, there is no desire to think or act in other directions. All the energy of being having been consumed in mental activity in a physical or outer direction, consciousness takes a vacation until a readjustment is made. Another illustration will make the point still clearer. Take a philosopher, one who is a thinker by nature. He is as zealous as the Marathon runner, but the power drawn from the depths of Being by his burning zeal is expressed in thinking, not in running. He does not care for physical activity and the sensations that come from it, his desire being for mental supremacy with its accompanying joy of thought creation. He will starve his body to feed his brain; he will even consume the substance of the brain itself in his excessive zeal in the pursuit and attainment of knowledge. Like his physical brother, he is one-sided, and fails to accomplish the highest because he has built the house of his consciousness on a foundation of sand. In either case the spiritual faculties have been neglected, with the inevitable result of retarded soul growth.

To make the most of zeal in spiritual directions, the purpose or motive must be purely spiritual. When desire, which is but the activity of motive or purpose, is partly for carnal satisfaction, or even for ordinary sense pleasure, the life forces flow in these directions and are not fully available for spiritual realization. To be purely spiritual, however, does not mean that one shall be limited or one-sided, as the types above mentioned. And here a word of caution is advisable. There is a type of metaphysicians who feel that to be spiritual they

must deal only in abstractions. They feel that Reality exists only in Principle, and that manifestation, the effect of the working of Principle, should not be considered at all in thinking and living. They are inclined to believe that everything tangible to the senses is unspiritual and opposed to the Truth of Being. In practice they either go into seclusion or live within themselves in abstract meditation to such an extent that the life forces are in a measure withdrawn from brain and body. The result is an unbalanced condition of consciousness, which gives rise to the exact opposite of what they are trying to attain—the wholeness of Being. When such people are filled with zeal and earnestness, as they usually are, they become fanatics. The basis of spirituality is right understanding, that which is established in balance and manifested in poise and harmony in mind, body and affairs. To attain this, all extremes must be avoided, no matter what the nature of them may be. Let the whole desire be to know God and to express his divine ideas and to act in perfect harmony with his creative Will, then consciousness will be spiritualized and will have established in it the equilibrium of the Christ Mind.

Zeal has been defined as “ardor in pursuit of anything,” or, “eagerness and enthusiasm in favor of a person or a cause.” These qualities are clearly manifest in the active man of the world who gives all his time and effort, and sometimes life itself, in the pursuit of wealth or personal distinction. He counts no cost too great if through it he attains the object of his desire. There is no side stepping on his part. He moves straight to his goal. Everything which he thinks would hinder or divert him from his purpose is sternly put aside. If his aim be business success, he will make his brain a counting house and carry his office on his back wherever he goes. If he indulges in the luxury of recreation, it will be for the purpose of better fitting himself for the work he has set himself to do, not because he wants to really

and truly live in the highest and fullest sense of the word. He is concentration made concrete, zeal incarnated in flesh and blood. Because he is will dominant, success finally crowns his effort, and the applause of the world is his. Whether his aim and success be worthy or not, the zeal, earnestness, and consecration which he puts into the effort, are certainly commendable. The spirit in which one works is often more valuable to himself and to the world than the work itself.

The Truth student can learn a valuable lesson from the above illustration. Let him become as ardent, intense, vigorous, and consecrated in pursuit of the things of the Kingdom of God, as people in general are in pursuit of the things of the kingdom of the world, and miracles will startle him every day. Let him put aside the allurements of sense and live for the realities of soul. Let there be constant forward movement in the straight and narrow way, no marking time, no side stepping, no carnal curiosity, no downward looking. With heart filled with courage and consecrated to right living, with soul aglow with Divine Love and will attuned to the Christ harmony, let him sweep on, a flame of Spirit light amidst the darkness of the world. This will make of his consciousness a Secret Place of the Most High, a Holy of Holies, on the altar of which shall lie the precious jewels of the Kingdom of God. There also shall be found the golden spiritual keys that will unlock all the mysteries of life and destiny. These realities found and utilized, all other things shall be added, even before the need of them appears in human experience.

Spiritual zeal was manifested in full glory and power in the early Christians. They gave up the world and all its gilded promises, and followed the Christ. They gave up a certainty for what seemed a vague hope, only to find in that hope not a shadowy image but a solid reality. Letting go of houses and lands and friends in a worldly sense, they found a rich king-

dom ruled by the eternal Christ within their own souls. Giving up sense pleasure for spiritual enjoyment, they became conscious of the presence of God, and the flame of his glory, shining within, lighted their way through nights of mental gloom, doubt and despair, the mortal farewell of the dying Adam within them. Fear and grief fell away when the "new Christ" stepped forth in consciousness and said "Lo, I am with you always, even unto the end of the world." Thus the reward of righteousness came to the earnest followers of the meek and lowly Nazarene.

The enduring vitality of Christianity as a world conquering faith is due mostly to the zeal, enthusiasm and self-sacrifice of those who learned its principles while in personal contact with the Master Teacher. Being the incarnation of what He taught, He was an object lesson of the Word made flesh. Looking upon Him, they could see the end from the beginning, the Adam cancelled and the Christ enthroned, *in themselves*. Faith in Him was faith in the Truth, Reality or Principle He stood for, and through that faith they entered the Kingdom consciousness and were "endued with power from on high." And then what messengers of Truth they became! Peter a flame of holy fire, John a radiant Love-dawn, Paul a steady, irresistible white light "that shineth more and more unto the perfect day."

The redeeming power of primitive Christianity,—the holy, conquering zeal of the early Christians, the devotees of Pentecost, the heroes of fire and sword within and without,—is the only hope of the world to-day. Man made remedies cannot cure the sin-sickness of the world; only the healing, cleansing Life of the eternal Christ can do that. All other dependence is a vain hope, a foundation of straw. Listen to Peter, the faith evangel: "If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the Name of

Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand before you whole. He is the stone which was set at nought of you builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." The Name is the nature and the power of the Christ in manifestation, and when this Name is written in the forehead, that is, established in thought; when it is enshrined in the heart and rules the emotions, then it will penetrate to the very marrow of the bones and fill every cell of being with the healing Life and Substance of the living God. When the race consciousness is filled with a knowledge of the Name and with the substance of its spirit, then will redemption be accomplished.

The Christ is an unseen Presence in us and about us always, and the Name today has added lustre and undiminished power. We have but to speak it in Spirit and in Truth to behold error dissolve and righteousness come into its own. But only he who knows and lives the Name can speak it; all else is "sounding brass or clanging cymbal." How shall the Word be formed in us, so that we can speak the Name with power and signs following? Listen to the Master: "Marvel not that I said unto thee, Ye must be born anew," and "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Also, "If any man would come after me, let him deny himself, and take up his cross, and follow me." This is the Jesus Christ preparation for discipleship, briefly stated. Only the converted or new-born Soul can know the Christ and speak his name. He must fall out of self and into God before devils will flee and disease vanish at his word. "Not my will, but thine, be done," must be the rule and practice of his daily living, then the indwelling Christ will work through him wonderful miracles of spiritual quickening.

As Practical Christians, the call comes to us to manifest the exalted courage, the eternal purpose, the inspired zeal of spiritual crusaders engaged in the holy work of world redemption. Having won the victory over "the world, the flesh and the devil," having been set free through the grace and power of his Spirit in us, we shall be the messengers of the Word, the evangelists of the Light, that shall carry to a suffering world the glorious tidings that the great day of the Lord is come. Dedicated to the cause of the Kingdom of God, and as disciples of the healing, overcoming Christ, let us strive for purity, love and truth, that the Word may be made flesh in us, and the unquenchable zeal of our spiritual service prove that the mantles of Peter, John, and Paul, and of Jesus, have fallen upon worthy shoulders. The night is far spent, and the day is at hand. Let us rejoice and be glad.

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### TEXTS ON ZEAL

For I bear them witness that they have a zeal for God, but not according to knowledge.—*Romans* 10:2.

So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church.—*I Corinthians* 14:12.

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.—*Titus* 2:11-14.

And who is he that will harm you, if ye be zealous of that which is good?—*I Peter* 3:13.

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Nothing great was ever achieved without enthusiasm.—*Emerson*.

## THE ZEAL OF JEHOVAH



**I**N A religious man or woman, a dominant self-characteristic is to him or to her an accepted trait of God. To the loving one, God appeals as love, is understood as love. To the modest one, God reveals himself as modesty. It would be difficult for the stoical North American Indians to induce the presence of the Great Spirit by means of the ecstatic abandonment to religious fervor which characterizes the average African worshiper.

The distinctively individual trait is an impermanent adaptation of a permanent spiritual principle. Therefore, to quote Paul in another application, God is "all things to all men."

The prophet Isaiah, fiery of temperament and vivid of speech, knew God as a principle of zeal. Foreseeing the incarnation of the Christ, he graphically outlines Israel's condition, then in trenchant words introduces the climax:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

Forsaking the animated imagery employed in the foregoing recital, he depicts Jehovah as a typical Hebrew, superhumanly able, moving colossally in the stirring episodes that blend to make the history of Israel, and says,

Jehovah will go forth as a mighty man; he will stir up his zeal like <sup>ch</sup> man of war: he will cry, yeâ, he will shout aloud; he <sup>ch</sup> do mightily against his enemies.

Jehovah as a self-sufficient self-vindicator appears

as another product of Isaiah's fire-tipped pen. Here the superhuman qualities of the armor worn cover a distinctively human intention, so almost impossible it is for us to think of God in any other than the terms of our own mental achievements.

And he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on garments of vengeance for clothing, and was clad with zeal as a mantle.

Later in the book of Isaiah, there is a modification of the fervor in which the prophet has been wont to describe his God, a tempering of ardency which more than hints that the writer is being won from an excess of enthusiasm. We are given a different presentation of the omnipotent One. We listen to the plea of a soul that, having wearied of the crash of martial airs and the clang of arms, now longs for the soft strains of peace and the simple folk song. Jehovah, swift-striding through the enemy ranks, fierce, avenging guardian, has become the approachable Redeemer, the near human Father to whom yearning appeals may be addressed. The Jesus Christ concept of Omnipotence is anticipated, the tenderness of a universal Father love in clear contrast to the brusque grimness, the terrible majesty of Jehovah of Hosts.

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where are thy zeal and thy mighty acts? the yearning of thy heart and thy compassions are restrained toward me. For thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O Jehovah, art our Father; our Redeemer from everlasting is thy name.

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Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work, body and soul.—*Charles Buxton*.

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God approves the depth, but not the tumult, of the soul.—*Wordsworth*.

## IDEAS OF ZEAL

Blind zeal can only do harm.—*Lichtwer.*

The hopes of zeal are not wholly groundless.—*Johnson.*

Never let your zeal outrun your charity. The former is but human; the latter is divine.—*Hosea Ballou.*

Zeal and duty are not slow;  
But on Occasion's forelock watchful wait.

—*Milton.*

Zeal is very blind, or badly regulated, when it encroaches upon the rights of others.—*Pasquier Quesnel.*

For zeal's a dreadful termagant,  
That teaches saints to tear and cant.

—*Butler.*

It is a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable sacrifice.—*William Penn.*

The good which bloodshed could not gain your peaceful zeal shall find.—*Whittier.*

Zeal without humility is like a ship without a rudder, liable to be stranded at any moment.—*Feltham.*

True zeal is an *ignis lambeus*, a soft and gentle flame, that will not scorch one's hand.—*Cudworth.*

There is no zeal blinder than that which is inspired with a love of justice against offenders.—*Fielding.*

Zeal without knowledge is like expedition to a man in the dark.—*Newton.*

There is no greater sign of a general decay of virtue in a nation than a want of zeal in its inhabitants for the good of their country.—*Addison.*

Nothing has wrought more prejudice to religion, or brought more disparagement upon truth, than boisterous and unreasonable zeal.—*Barrow.*

It is admirably remarked, by a most excellent writer, that zeal can no more hurry a man to act in direct opposition to itself than a rapid stream can carry a boat against its own current.—*Fielding.*

# SUNDAY LESSONS

LESSON 3, OCTOBER 17, 1920.

Unity's Subject—DOING THE WORKS.

International Subject—JESUS BEGINS HIS MINISTRY.—Matt. 4:12-25.

12. Now when he heard that John was delivered up, he withdrew into Galilee;

13. And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali;

14. That it might be fulfilled which was spoken through Isaiah the prophet, saying,

15. The land of Zebulun and the land of Naphtali, Toward the sea, beyond the Jordan, Galilee of the Gentiles,

16. The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up.

17. From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them, Come ye after me, and I will make you fishers of men.

20. And they straightway left the nets, and followed him.

21. And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.

22. And they straightway left the boat and their father, and followed him.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.

25. And there followed him great multitudes from

Galilee and Decapolis and Jerusalem and Judæa and from beyond the Jordan.

**GOLDEN TEXT**—*Repent ye; for the kingdom of heaven is at hand.*—Matt. 4:17.

**SILENT PRAYER**—*I thank thee, Father, that thy light includes Power, Love, Life, and all thy manifold blessings, and that thy light shines through the Christ to all.*

The Galilean ministry of Jesus has its parallel in the experience of every one who takes up the spiritual development for which Jesus stands.

This ministry is the second movement of the truth in the consciousness. First is the perception of Truth, which is John the Baptist. The natural man sets himself right, which opens the way for the higher principle, the Christ Light.

The natural man must be delivered up that the spiritual Man may find expression. This does not mean that the natural functions of the organism are to be eliminated, but that there is to be a letting go of the dominant personal power that has been in control. A different sort of man comes into expression.

When the light of the Christ Mind comes to man it does not confine its rays to his own consciousness, but those who sit in darkness and negation see it and feel its power.

Some spiritually wise people teach that the inner light should be carefully guarded and given out only to those who will use it aright; also that manifestations of power do not necessarily accompany spiritual illumination.

But Jesus taught and demonstrated that the Light includes Power, Love, Life, and all that the Father has. The Divine Light is the *Logos*, the Word of the Supreme, and has all potentiality in it. Man can appropriate all, or a part, as he chooses. Jesus expressed it in its fullness, and those who follow him cannot expect

all the benefits unless they accept the all possibility of the Principle.

Teaching without demonstrating makes Truth converts slowly. The world is crammed with religious and philosophical theories, and converts are made by all sorts of intellectual arguments, but where is the prophet who can preach, and at the same time demonstrate so convincingly that men drop their occupations and follow him instantly?

Quick conversion is set forth in all the history of Jesus' work. He walked by the Sea of Galilee and talked and demonstrated, and men who were ignorant and untrained as preachers and healers, immediately dropped their work and followed him. That they did well is attested by their subsequent history. They received enough of that Great Light to make them types of obedience and faith for all men.

The text states definitely and clearly that Jesus went about preaching and healing all manner of disease among the people. In the twenty-fourth verse some of the diseases are named, and they include those which doctors call organic and which certain practitioners of Christian healing have put aside as beyond the power of God.

Those who drop their material nets and follow Jesus are finding that the Great Light is still shining, and that it does the same work today that it did on the shores of Galilee.

### QUESTIONS

1. What special significance has the Galilean ministry of Jesus to those who take up spiritual development?
2. Explain "The natural man must be delivered up that the spiritual Man may find expression."
3. What is the Divine Light?
4. How can Truth be taught most effectively?

## LESSON 4, OCTOBER 24, 1920.

Unity's Subject—WHAT SPIRITUAL GROWTH  
REQUIRES

International Subject—WHAT THE KING RE-  
QUIRES.—Matt. 5:1-10, 43-48.

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:

2. And he opened his mouth and taught them, saying,

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called sons of God.

10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

GOLDEN TEXT—*Ye therefore shall be perfect, as your heavenly Father is perfect.*—Matt. 5:48.

SILENT PRAYER—*God reveals himself to me according to the purity of my desires.*

"He went up into the mountain." The *I Am* ascends into the higher regions of consciousness.

"He opened his mouth and taught them." The *I Am* becomes the open door through which spiritual truths are reflected into the common thoughts.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Let those who think they have great spiritual acquirements give them up, become poor in spiritual pride, then the real kingdom with all its enduring riches shall be theirs.

"Blessed are they that mourn: for they shall be comforted."

Those who cry and yearn for the Spirit shall receive its consolation.

"Blessed are the meek; for they shall inherit the earth."

Thoughts receptive to spiritual realities, though unseen, take hold of that invisible *substance*," of which worlds have been framed by the word of God," and it becomes theirs—they possess it.

"Blessed are they that hunger and thirst after righteousness; for they shall be filled."

The sincere desire to do right, the longing for the pure, the just, the true, shall meet with fulfillment.

"Blessed are the merciful; for they shall obtain mercy."

Charity begets charity; love begets love. Forgive yourself, everybody, and the consciousness that there is "no condemnation in Christ Jesus," shall be yours.

"The quality of mercy is not strain'd,

It droppeth as the gentle rain from heaven

Upon the place beneath. It is twice blest:

It blesseth him that gives and him that takes."

"Blessed are the pure in heart: for they shall see God."

God is Love, and they that love without the adulteration of selfishness or the lust of sense, come into the very presence of the Good; they actually see God.

"Blessed are the peacemakers: for they shall be called sons of God."

The ability to say "Peace!" to the turbulent waves of thought and have them obey, entitles man to the sonship of the Most High.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."

They who have in Truth's righteous way withstood and overcome the persecutions of sense thought, shall have harmony within—the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

When the shafts of ridicule and censure come thick and fast because of your steadfastness to Principle, ward them off by words and thoughts of rejoicing. You are developing the Kingdom of Power within, which is the acme of all spiritual attainment. Do not resent the stirred up thoughts, but in the dominion of your own harmony quietly be glad.

#### QUESTIONS

1. Can one be vain because of the possession of spiritual riches?
2. Who are the meek?
3. Explain spiritual hunger.
4. How shall we practice mercy?
5. How shall persecutions be overcome?

#### LESSON 5, OCTOBER 31, 1920.

Unity's Subject—THE TWO STANDARDS.

International Subject—HEW DOWN THE CORRUPT TREE—WORLD'S TEMPERANCE SUNDAY

Matt. 7:15-27.

15. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

16. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Therefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

26. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

**GOLDEN TEXT**—*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.*—Matt. 7:19.

**SILENT PRAYER**—*"It is the spirit that giveth life."*

What are false prophets?

They are the outer representations of deceptive religious thoughts. They seem innocent and harmless, like sheep, but in reality they are selfish and dangerous.

How shall we know them "by their fruits"?

Spiritual discernment will reveal to us, and give us an inward feeling of discomfort when these are present. One who is really quickened by the Spirit cannot be deceived if he follows the impulse from within.

What and where is the "kingdom of heaven," here referred to?

It is a state of consciousness in which every thought is in harmony with Divine Mind; it is present with all of those who have attained this state.

Do we have to die to get into the "kingdom of heaven"?

No. It is spoken of in the present tense.

What does "Lord, Lord," mean?

Here is comprehended all external and intellectual religious worship. "It is the spirit that giveth life; the flesh profiteth nothing."

Is it possible to prophesy, cast out devils, and do many wonderful works on this outer plane of consciousness?

That is the implication of the Master as given in this verse. In the metaphysical demonstrations of today, we find people who are attempting to do the works of the Spirit through denials and affirmations on the intellectual plane.

What are some of the fruits of this tree?

Religious bigotry, intolerance, dogmatism, tyranny, commercialism, pride, and worldly display.

Why does the Lord say to such, "Depart from me, ye that work iniquity"?

Because the methods are not spiritual, but material.

How, then, shall we do the "works of the Lord"?

By following the instructions here given; that is, make our wills obedient unto the will of the Spirit—follow the guidance and the words of the Lord within. In this way we establish a substantial, faith-giving state of consciousness, and our house is thus built on a rock.

#### QUESTIONS

Answer questions in lesson.

#### LESSON 6, NOVEMBER 7, 1920.

Unity and International Subject—PRINCIPLES OF CHRISTIAN LIVING.—Matt. 6:19-34.

19. Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

21. For where thy treasure is, there will thy heart be also.

22. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

**GOLDEN TEXT**—*Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.*—Matt. 6:33.

**SILENT PRAYER**—*I am willing that Thy will be done in my earth as it is done in heaven.*

The reason why earthly possessions are dangerous is because of the tendency of the soul to become glued to them. The natural development of the soul is toward refinement and spiritualization. If this is retarded the whole creative process is reversed, and the onward and upward forces become dammed in man. Grasping the thought that material things are real and their possession advantageous, man literally sticks his soul into the mud of matter.

The understanding of Truth should place before one the true riches—spiritual ideas. When the soul is rich in good works, there is a crown of glory laid up for it in the realms of Spirit-Mind, which perpetually enriches the man and his kingdom.

The heart is the vital center of consciousness, and where it locates or concentrates its energies, there is built the refined essences of Being. Matter is the picture of an infant's idea of substance. That infant is the Adam man. Substance is good and its possession is lawful, but the infantile perception has created a partial representation of the Great Substance, and it regards the representation as real.

"If therefore the light that is in thee be darkness, how great is the darkness!" Intellectual understanding is darkness, and if this be your only light, how great is your darkness! Man must have spiritual understanding, he must know the truth about himself and the great creative Law of Mind. So long as the belief prevails that the world we see about us is real, and that it is creative in some manner beyond our ken, will we be in darkness and ignorance.

When man is in this ignorant state he is the prey of all sorts of delusions, formed by his own and the race thought.

The most elusive thing in existence is matter, and those who think it what it appears, have such a slight

hold upon it that it is continually disappearing out of their hands. This has been repeated so steadily in their experience that they are in constant dread of losing their possessions, and an anxious fear hangs over them like a pall. It is this state of mind which Jesus seeks to heal in this treatment against anxiety. Do not be anxious about your life, your food, your body, but change the base of your thought by realizing how all creation is cared for by the Father.

When he is anxious and fearful, man is not so well cared for as are the birds and flowers, because through the prohibitory power of his own mind he interferes with the natural provisions of God. If men lived as close to nature as the birds and flowers do, a thought atmosphere would be created connecting the whole human family with the Oversoul, and intuition would become universal. Man would not inquire of the wild animals the character of the coming winter, but would be informed direct in a far larger way about all the processes of nature, and also be shown how to even overcome them. When this confidence in the Oversoul is established in any individual, there is an erasement from the mind of fear and anxiety. "*God rules, and I have nothing to fear,*" is a good treatment against anxiety.

#### QUESTIONS

1. Under what conditions do earthly possessions become dangerous to man?
2. How are true riches placed before man?
3. What is matter?
4. How shall we overcome anxiety?
5. Why is man not cared for as are the birds?

#### LESSON 7, NOVEMBER 14, 1920.

Unity and International Subject—THE POWER AND AUTHORITY OF JESUS.—Matt. 8:5-13; 9:35-38.

5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

7. And he saith unto him, I will come and heal him.

8. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.

9. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

13. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

**GOLDEN TEXT**—*And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.*—Matt. 9:35.

**SILENT PRAYER**—*All my thoughts are under the authority of the Christ Mind.*

What is the central idea in this lesson?

Spiritual man's dominion over disease and death.

What is the foundation of his dominion?

Faith. Jesus said, "I have not found so great faith, no, not in Israel."

What other great truth is illustrated?

The omnipresence of Mind. The "Word" of Jesus was evidently heard by the sick servant, though he was far from the house.

Is this the same as the absent healing that is being done in this day?

Exactly. Where the consciousness of the healer is in the spiritual, and the patient or some very close friend has faith, there is always a response.

What does this prove?

That Jesus worked under laws that are universal, laws that are as operative today as they were when he used them.

How does the "Word" that Jesus sent forth differ from the centurion's command?

The centurion's authority proceeded from the intellect while the "Word" spoken by Jesus emanates from the Spirit. One was material authority, confined to the realm of forms, and the other is spiritual authority, which directs and controls all thoughts.

Yet it was the centurion's *faith* that caused Jesus to send forth his healing word. What is the meaning of this?

The centurion believed that Jesus could order about disease as he ordered his soldiers—that he could say to fever or to palsy, *Go!* and it would go. Thus the intellect may not have faith in its own power to command disease, but its expectancy of power on a higher plane will call the higher into action. This is one of the peculiar laws of mind action, which is being proved everywhere by those who put it to the test.

#### QUESTIONS

Answer questions in lesson.

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I do not love a man who is zealous for nothing.—  
*Goldsmith.*



## A TRUE CHILD OF UNITY

ALICE RUTH

The subject of the morning lesson at Mrs. Ransom's, was *Love*. Her eldest daughter read I Corinthians 13:1-8, closing with the words, "Love never faileth." We then affirmed in unison, "He that abideth in love abideth in God, and God abideth in him." After a wonderful silence, Mrs. Ransom asked Rose what love meant to her.

"It means that I want to be kind to every one and to see every one happy," said Rose.

"That is good," Mrs. Ransom admitted; then she added, "Does that include the girl who pushed sister down in the mud yesterday, and caused her to be late at school?"

Blushingly Rose replied, "Mother, you know I was angry when I saw sister's clean clothes dripping with muddy water; she had to return home for a change, and that made her late. So she received her first tardy mark at school, when it was the very last month in the year.

"Sister was quietly walking along and not suspecting any trouble, when that girl gave her a push in the back, and then rudely laughed because she fell over so easily. The girls who were there cried, 'Shame on you!' and Betty said that I ought to report her to Miss Fleming. Then I thought, 'I am centered and poised in the Christ Mind,' and wondered what was best to do. Something seemed to say, 'Little Children, love one another, for love is of God.' I thought, 'Father, I haven't

love enough in me to love her,' but the answer came back, 'Oh! yes you have! God is your inexhaustible supply. Take from him all the love you need. Fill your heart with it. Let it flow through you to every one. Don't let this apparent evil overcome you; overcome it with good.' I remembered that it is only the carnal mind that manifests adversely, and I decided I would not give it added power by thinking angry, censoring thoughts. 'Father, I will take that love that is unlimited and pure,' I silently prayed. The other girls went on ahead, but I lingered for Mellie, who was walking soberly behind, like a disgraced outcast. I put my arm around her and said, 'How did it happen, Mellie? I am sure you did not mean to do it, for sister never harmed you?'

"She looked surprised at me, and then the tears came into her eyes, as she said, 'I never thought of hurting her or any one. My brothers and I are always playing with each other like that, and we think only babies cry or get angry when the joke is on them.'

"'Oh! Mellie, don't play such jokes here, for the girls don't understand, and they think you are unkind,' I said; 'but now I know that you do not intend to be discourteous.'

"There was no time to say anything more, but I was so glad that I had let love guide me instead of allowing myself to be ruled by anger. We shall all feel more friendly toward Mellie, now that we know that she is only different in manners because she has played with a lot of jolly, rough brothers, and that at heart she is loving and wants to be loved. I think, too, that she is going to grow to like the gentler ways better."

"That is a good lesson on love," said Mrs. Ransom, and added, "An indignant rehearsal of her deed to the teacher would have brought punishment to Mellie, and would have intensified the scorn of her schoolmates. There would have been bitterness in her heart, where love now has a chance to grow."

Mrs. Ransom closed the lesson by saying, "Let us take for our silence, 'Sweet, holy Spirit, manifest thyself in me.' Then let us hold the thought of love for Mellie, knowing that in Truth she is God's perfect child."

As for me, when that silence closed, I knew that soiled clothes, tardy marks, and, best of all, even apparently naughty children, could be transformed and glorified by the power of Infinite Love.

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## UNSELFISHNESS IN THE HOME

MARY S. FLINT

The unselfish spirit in the home is the giving spirit. It is exemplified by every true mother; she shows the very essence of the Christ love in her heart by her acts of service for the family.

Sometimes it takes the form of a word of advice to a young daughter in her teens, when if the mother were selfish she would keep her own counsel because a young girl is apt to misunderstand and think, "Mother is meddling in my affairs."

Again, a mother shows her devotion to her children by remaining up until late hours to open the door for them after an entertainment and to listen to their recital of the pleasures of the evening.

When the young people are busy with their school work, her quiet hour is often interrupted by such words as these: "Oh! Mother, can you help me with my English?" or, "Say, Ma, where can I find the best article on Coleridge?" Mother then quickly stops whatever she is doing and helps whoever needs assistance. Compensation, however, comes to her, for in rendering this assistance her own English is improved, and Coleridge, so long forgotten, lives again in her memory.

The various interruptions that each day brings often tax the mother's patience to the limit, but she believes with Solomon that: "He that is slow to anger is better

than the mighty; And he that ruleth his spirit, than he that taketh a city."

The following is a typical home scene: After a busy day the mother sits down to the piano to play some of the beautiful old hymns and selections that soothe her soul. Soon she is interrupted by her daughter's call: "Oh! Mother, I want to play some of that new ragtime music. You don't mind, do you?" Outwardly the mother is calm as she rises and says, "Very well, dear; do as you please," but inwardly her soul rebels and she thinks, "How can I hear that noise again tonight?"

Then daughter plays a few strains and calls, "Doesn't that sound real jazzy, Mother?" and the mother tries to enter into her daughter's spirit by replying, "I suppose so." Yet in her heart of hearts she loves and wants to hear Mendelssohn's Spring Song, or Handel's Largo, or Rubinstein's Melody in F, or Elsa's Entrance into the Cathedral, from Wagner's Lohengrin. But she realizes that her daughter cannot yet understand why mother likes that "tame music," as she calls it, and knows that later on when she has studied more, the ragtime music of the present will no longer appeal to her daughter's soul.

Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies.  
And we mount to the summit, round by round.

As one has fittingly said, "Kindness is the overflowing of self upon others. We put others in the place of self. We treat them as we would wish to be treated ourselves. For the time, self is another, and others are self. Our self love takes the place of complacency in unselfishness."

"We cannot speak of the virtues without thinking of God."

It is a zealot's faith that blasts the shrines of the false god, but builds no temple to the true.—Sydney Dobell.

## MOTHERHOOD DEPARTMENT

## MOTHERHOOD

## I. O. S.

The motherhood function is that incorporating action of mind which gives form and bulk to Substance. Whatever manifestation Substance may take, it owes its appearance to the mother-molding process of the mind which conceives and nourishes it, which brings it to birth, and trains it through infancy.

The inventor's mind is the matrix of the new device; it shapes its child, the invention. In the liberal and the fine arts, it is the same. The Fatherhood of God (ideas) is incapable of expression without the collaboration of the motherhood of God (Substance-gathering).

A holy reverence for life, a wondering awe for its sanctity, its beauty, its faithfulness in making itself perceptible to eyes and hands, must needs possess the mind that gives these characteristic consideration. God must express himself. The human mother carries the Motherhood of God functioning to its highest uses when she knows herself to be the handmaiden of the Lord. Sensation and selfishness have been abolished in her who magnifies Jehovah as the Source and Giver of life. And, as the mind of the artist is the mold of art in motif and in execution, so is the mind of the mother the mold of the child in character, trends, and purposes. "Blessed art thou among women," O Mothers of men, when you come into a realization of your supreme prerogative! Virgin and mother in one, you Marys of the incoming people whose work is the redeeming of the earth, and whose inheritance is the salvation of mankind!

Neither jot nor tittle can pass from the law of God-Expression until the law is wholly fulfilled. "Is it not written in your law, I said, Ye are gods?" As the mother conceives God to be both Father-Principle and Mother-Substance she forms the Christ, and so her child is of the Holy Ghost; it is an emanation of the Supreme.

It is the mother's divine right, as well as her obligation, to transmit to her child the highest aspirations, that it may come forth clothed in a fleshly robe of purity, and that it may so walk in the midst of men as to be a Light to those who through it may for the first time see the Light Supernal.

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*York, Pa.*—In June my mother wrote you for maternity treatments for me, and I want to tell you of our dear little baby girl. The birth was painless; the baby is perfect. I surely am deeply grateful to you, dear friends, and to God. In my hours of need God is always with me, and I can never be thankful enough for my knowledge of Unity. The baby is gaining every day and is a great joy to all of us.  
—*M. K. L.*

*Granger, Wyo.*—With a happy, singing heart, I write to let you know that I have as dear, as sweet and as perfect a baby boy as any mother could want. Thanks to Unity prayers and to the Father that is in you, all things were made easy and pleasant for me. You may discontinue the prayers. It is only a little over two weeks since I got out of bed, and I feel stronger and better than I have for years, for which I daily, yes, hourly, praise the Lord. Words cannot express my thanks to you dear Unity people.—*Mrs. S. G.*

*Orange, Mass.*—My little son is just a month old; he is a very strong and healthy baby. I am feeling so well that all my friends remark upon my apparent health. I cannot sufficiently praise the treatments which you gave me before and during my confinement. My time of labor was very easy, much to the surprise of the nurse and physician, as they had expected that I would have a hard delivery. I could feel your thoughts for me and I had a peculiar experience just as my babe was being born, which may be of interest to others. My physician was a very large, strong man, and I thought that he lifted me up from the bed, in his arms. I later spoke to the nurse about it, and she said he did not touch me. As I was not under the influence of an anaesthetic, I know that I did not dream it. When asked by a friend to explain it, I told her I was upheld by the Everlasting Arms.—*Mrs. L. M. P.*

*Marshall, Va.*—My heart is overflowing with what I want to tell you of the manifold goodness and mercies I have received from our loving Father, through your blessed prayers. The first great mercy was the answer to prayer, in which I joined with you, that when the time came for me

to send my two baby girls away, they would not resist, or suffer or grieve. Everybody expected a terrible scene, for if I left them for a few hours they would cling to me and weep, standing at the door with quivering lips to watch me out of sight. The eldest child, particularly, seemed really to suffer acutely in this way. When the day arrived there was no one to take them but myself; the time was only eight days before my baby's birth. Declaring God's protection, I started out over ice-covered roads for a drive of ten miles, followed by sixty miles on the railroad, and then four more miles in a cab at Washington, returning home that evening, nearly 150 miles in all.

On the train, God giving me wisdom, I told the little girls that I was going to leave them with their aunt, that God has promised to give us a little baby and that the house must be very still so he could give it. They were very happy, not a tear was shed, not even when I told them good-by. This was a demonstration of the power of the Word. Four days later, we had word that the two nurses engaged could not come, on account of illness. It seemed too late then to begin the search for another nurse. My husband decided to take me immediately to the hospital in S——, my home town, a trip of one hundred and thirty miles, in an auto. As it seemed the only thing to do, I knew that God was leading us. In two hours I had packed all my things and we were on our way. All the time I felt almost as if carried on angels' wings, a very real sensation. Oh! wonderful mercy of God. In S—— we were told that it was entirely unwise for me to go to the hospital, as it was full of flu. My mother's home was full to overflowing, there was not a room to be had in the town. My husband walked until his feet were blistered, only to be turned from every door. Temporarily I had a lounge in my father's study, and there a few hours after our arrival, surrounded by the books my father, an Episcopal minister, has pored over for years in his search for God, my little boy was born, his first resting place the table over which for fifty years the dear old man's head has bent day by day in prayer. My husband started again to find a nurse, as he was still unwilling to take us to a hospital. I lay very calm and happy, have a strange sensation of "waiting to see what God would do," silently giving thanks that my husband was divinely guided and a nurse on her way to me. Praise God for the wonders of his love! The birth was accomplished with less suffering than that experienced with either of my other two children.—*Mrs. J. J. M.*

## "TRAINING THE CHILD TO LOVE"

Even the child's love can decay if not nourished carefully.—*Frederich Froebel*.

All exercises which awaken the active powers, which form the capacity for rendering loving service to fellow-creatures, will help to lay the groundwork of religion in the child—*Madam Marenholtz-Bulow*.

He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.—*I John 4:20*.

My little children, let us not love in word, neither with the tongue; but in deed and truth.—*I John 3:18*.

There is a physical love which expresses itself in the mere kiss and word and hug of endearment; . . . it is but the door or entrance to that other higher form of love which manifests itself in service and self-sacrifice.—*Elizabeth Harrison*.

The first step in the culture of love is to prepare for proper stimulus.

The child's love must be stirred by childish pleasures.

Unless the child's love is led to its right expression, a selfish spirit may result from such treatment.

The training must be begun when the child is in the loving mood.

Love for God is to be fostered and developed in the same way.—*Sunday School Magazine*.

Here in the pure mind is the pure God waited upon for wisdom from above; the pure God is seen night and day, and the eternal peace, of which there is no end, enjoyed.—*George Fox's Journal*.

Home is the seminary of all other institutions.—*Chapin*.

The mother's heart is the child's school room.—*Henry Ward Beecher*.

The sweetest type of heaven is home.—*J. G. Holland*.

## OUR PAGE OF BLESSINGS

*"Before thou eatest pause and raise  
Thy thought to heaven in grateful praise."*

### THE BREAD OF LIFE

I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.—*John 6:48-51.*

Heavenly Father, to thee, the Substance of all that is, we give thanks, and we ask thy blessings upon these tokens of thy love towards us. In the name of Jesus Christ. Amen.—*E. L. K.*

May this nourishment find in me its source and freedom, in pure Spirit, through my perfect inspiration and action.—*A. L. S.*

Father, look into our hearts and see there our loving, grateful thanks for the many blessings by which we are surrounded.—*M. B. W.*

Father in heaven, we ask thy blessing upon this food which has come to us from thee, the Source of all things. May it produce in us peace, and harmony, and love towards all. In Jesus' name. Amen.

Great Spirit of all good, as we come into contact with divine energy through this food, may thy vitality restore depleted conditions and impart that peace, love, and harmony, that shall overcome limitations in executing thy beautiful will.

### FOR CHILDREN

God bless our food  
And make us good,  
For Jesus' sake. Amen.

(Thought to be from the Welsh, and very old.)

# SOCIETY OF SILENT UNITY

*Be still, and know,  
that I am God.*

## INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

**UNITY SCHOOL OF CHRISTIANITY,**

SILENT UNITY DEPARTMENT,  
Tenth and Tracy Avenue, Kansas City, Mo.

## CLASS THOUGHT

Held daily at 9 p. m.

October 20 to November 20, 1920

*The zeal that works in Christ restores perfect  
action in mind and body, and health  
is established forever.*

## PROSPERITY THOUGHT

Held daily at 12 m.

October 20 to November 20, 1920

*Zeal for Spirit-Substance assures prosperity  
in both mind and affairs.*

## CLASS AND PROSPERITY THOUGHTS

*The zeal that works in Christ restores perfect action in mind and body, and health is established forever.* Zeal is the eagerness that stops at no deterrent. It is a flaming faith that counts as nonexistent the forces which would oppose its course. The zeal that works in Christ is the ardor of God renewing the earth-dulled mind of man with the vernal energies which function in the Son of God. It brings a restoration of perfect mind action, a regenerating transmittal from God to man. Before its freshening sweep is borne the rubbish of mortal thoughts. It secures its channels through us by an enthusiasm which is self-perpetuating, and the health which it restores is established forever.

*Zeal for Spirit-Substance assures prosperity in both mind and affairs.* We are not permitted to sever the relationship that exists between mind and manifestation. A man who has only money at his command, is half rich, and his half-riches may fail him. A man who is mentally rich, who knows the Substance within, even when he has no money, is already half rich, and he has the certainty of becoming wholly rich. Zeal for Spirit-Substance is an enthusiastic consciousness of prosperity in both mind and affairs. It insures its own perpetuation, and an increase comparable to yeast working in meal. Growth and wholesome nourishment are assured. Such a grasp of prosperity is never released. It becomes an omnipresence in life, and we no more fear poverty than we fear any of the other dissolved bugaboos of mortal mind. Prosperity is the sure thing, the present thing, the enduring thing.

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Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.—*Buddha.*

## A HEALING SUGGESTION

Years of experience in metaphysical healing have proved to me that goiter is caused by resistance. It may be subconscious resistance, producing nervousness; but the cause is a soul opposition to a larger expression of power in Spirit.

There is a universal soul development going on in the race; some souls are timid in stepping out of beaten ruts; they either do not want to push themselves forward, or they are satisfied with present conditions and rebel against going forward.

Isaiah refers to this trouble when he says, "I knew that thou art obstinate, and thy neck is an iron sinew." The remedy he gives reads, "Shake thyself from the dust; arise, sit on thy throne, O Jerusalem; loose thyself from the bonds of thy neck, O captive daughter of Zion."

Deny material bondage; affirm your spiritual power within, (Jerusalem) and let go all thought of lack of power.

You have infinite abilities that are struggling for expression, and this is the cause of the nervousness.

It is well known that stubbornness causes the neck to stiffen. Resistance of the desire of the soul to express, cuts off the circulation through the neck and especially in the glands. This results in congestion, which is the foundation of all enlargements of glands.

Of course you can be healed, but it will depend largely upon your efforts. Sit by yourself daily and give yourself up to the Spirit. Say with Jesus, "Not my will, but thine, be done." Concentrate upon your throat with a thought of relaxation; then realize the quickening, free-flowing, purifying, Spirit-Life.

Keep this up day by day, and you will awaken the outer expression to do the will of the Spirit—*then do it.*

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He that will, let him take the water of life freely.  
—*Revelation 22:17.*

## INNER VISION DEPARTMENT

## INTERPRETATION OF VISIONS

When Paul related the vision which came to him on the way to Damascus, he said, "I was not disobedient unto the heavenly vision."

We are all receiving visions, but we are not always obedient unto them. Often our lack of obedience is caused by ignorance or a failure to realize that the vision is a leading, guiding intelligence. By visions I mean something more than what one would see in a special opening of the invisible realms. Every high aspiration, every splendid dream that we have of our possibilities—what we would like to be—is a vision. But most of our visions seem so far removed from our everyday life that we do not give them substance, we do not give them a chance, because we are not obedient "unto the heavenly vision."

Obedience comes through a sort of spiritual inspiration. Man must make himself obedient. In other words, it is necessary to covenant with the Lord that you will be obedient. You do that in the Spirit, in your meditations, in your prayers.

All of us have had visions; we have had waking visions and sleeping visions. We have seen things that we could not tell to others, for fear that they would ridicule us. Now, those visions and those things that we have seen are from the Lord, and if we acknowledge those occult, hidden things as being real, and in the silent recesses of our soul become obedient, we shall get something more definite; this in turn will lead to a clearer revelation, and soon we shall have the door open between us and our higher selves.

The most delicate subject the metaphysician has to deal with is that of visions and dreams. The practical, everyday man considers them foolish, childish and valueless. The orthodox religionist also, who bases his salvation on the Scriptures, puts a like estimate on these

seemingly meaningless pictures of the mind. And even those who have a certain faith in visions and dreams are in a large degree in darkness as to their real import. The reason of all this is that the realm in which these forces operate is so far removed from material consciousness that it is difficult to get a right interpretation or a right understanding of the symbols.

The Spirit functions in a consciousness in which there is no limitation. It is not a place of things; it is a place of ideas. In order to connect or synchronize with the world of effects, these ideas have to be transposed, changed about entirely. If you take your dream to be what it seems literally, you will fail to understand the message. The Spirit talks in ideas, which are presented to man's consciousness as shapes and forms. So, when you have the vision or the dream, remember that it is through the understanding of its abstract or absolute character that you will get the lesson and the right interpretation. If you dream of people or of things, and think that the dreams mean the people and the things themselves, you are not interpreting scientifically. Men become prophets and seers by seeking to know the meaning of the pictures of the mind.

Anybody can dream dreams, but it takes a Joseph to interpret them. The supremacy of Joseph over the magicians of Pharaoh was in his ability to interpret dreams. He claimed that God gave him the meaning. Does any one know of a theological college where the interpretation of dreams and visions is taught? Yet their textbook, the Bible, is running over with the teachings of those who received their inspirations in visions and dreams.

Today there are thousands of Bible students studying the dreams and visions that Daniel had, and yet, if you should say to one of those same students, "Do you ever have dreams?" he would probably reply, "Oh! yes; I have dreams, and I see things sometimes, but it is all my imagination."

Those visions and dreams of the old prophets were evidently of vast import to them, and they were undoubtedly prophecies of the race and what was coming; but the vital issue is to the individual—to what extent are you interpreting the visions and dreams that the Lord is giving to you? Man grows spiritually from the higher ideas that are projected into his intellectual consciousness, and his growth will depend largely upon his receptivity to the vision, to the dream, to the ideal.

In our text there is evidence of an inner and an outer interpretation and relation of a vision. It is plain that what is called Peter's vision was partly a dream. The narrative says he fell into a trance. He went into what we call the silence; he was meditating and praying on the housetop. When you meditate and pray, you look toward the realm of the spiritual—not with your eyes, but with your mind—and through this looking, directing your attention to the spiritual, it begins to open to you. It always follows that those who look spiritually, who pray, who believe in spiritual things, have added to them this other faculty, a spiritual imagination.

The fact is that we are using this imagination all the time. It is the maker in us of forms and shapes. Your body is the result, in its contour, of your imagination. So, every time you look into the glass, you can see yourself as you appear, or seem to be in your mind. The Spirit showed me several years ago that I must quit having my picture taken; that I must quit looking into the mirror and seeing myself as a murky imagination had formed me. I had within me a concept of a fine looking young man, but when I looked into the glass, or when I had my picture taken, he did not appear. And other people did not see him, and they began to impress me with the thought of what they did see, and I had to meet the adversary of error both within and without. But I have a most vivid ideal of the character of the real man within, and I am striving in all ways to bring him into visibility. I feel the vigor and life of youth

in the inner man, and claim day in and day out that I am young, strong, vigorous and free. But, if I should drop down for a single day to the consideration of myself as I appear, I would lose my grasp on that spiritual soul that is expanding and growing within me.

Cultivate imagination; be true to the heavenly vision. Picture in your mind continually that which you want to be, and refuse to judge according to appearances.

The sheet that was let down before Peter, was filled with all manner of four-footed animals, creeping things of the earth, reptiles, and birds of the air. Certain people who would like to perpetuate the killing of animals and the eating of their corpses, tell us that this was a direct command given to Peter to kill and eat animals. If this is true, then the lean kine and fat kine that Joseph said represented years of plenty and years of famine, were real and not representative. Also, if it is to be taken as a literal command to eat animals, then we should be eating all the quadrupeds—elephants, camels, skunks, dogs, cats, rats and mice. We should be eating every four-footed animal, because the Scripture says they were all there—every one of them. And we should also be eating all the reptiles, the snakes, the centipedes, the tarantulas—every kind of reptile. And if it included all the birds of the air, we should be eating eagles and buzzards and bats. Now, we know that this is not compatible with a good diet, consequently it is not to be taken literally but symbolically.

Peter himself explains the vision. When he and Cornelius came together in Cæsarea, they had a conference, and Peter said to him, "Ye . . . know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation"—that is, a Gentile—"yet unto me hath God showed that I should not call any man common or unclean." "I perceive that God is no respecter of persons." So, you see that he interpreted the dream, or vision, correctly; he did not take it in its literal sense at all. But to the

Gentile, Cornelius, there came a direct command to do a certain thing. "Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side," which was done.

We find that some of our dreams pertain to the individual, and others to matters external. And it is difficult sometimes to decide just where to place the dream. I find my greatest difficulty in interpreting is to know whether the dream applies to me individually or to me as an individual related to people and things. And, our attention is often so engrossed with outer things that we do not heed the inner vision.

I remember a good many years ago when the Spirit first began to lead me in dreams, I had some very definite lessons and guidance in things external, in addition to my individual development. One night I dreamed that I went into the bank where we were doing business, and as I talked to the teller, I saw that his clothes grew shabby; I looked over to where the cashier was sitting, and his desk began to look worm-eaten, and everything grew less and less prosperous in appearance, and all at once the place faded away. I did not pay much attention to the dream. I was very busy at the time. I did not attempt to interpret it. After you have had a dream, you should meditate about that matter and pray, and ask for the interpretation. The Spirit will show you. But I did not give any special attention to that dream, and a few nights later I dreamed I was standing in front of the office, when I saw a large bank of dirt come flying through the air; it landed with a great crash right in front of me, and out of it came a voice saying, "Now do you understand?" I thought that was strange, but still I did not understand, and did not stop to inquire. In about three days after the last dream, that bank failed, and we lost all the money we had. Then I saw the warning which the Spirit had

twice tried to give me, but which I was too dense to understand.

On awakening after a dream, lie perfectly still and let the various incidents drift through your mind. Then see if you cannot connect some of them with some matter or question you have been considering. Reduce the dream-pictures to representative factors, and you have the key to the interpretation.

Joseph was a dreamer and an interpreter of dreams; his symbols were sometimes of the most ordinary character. The incredulous tell us that these things which the Lord gives us in dreams and visions are so trivial and childish they cannot believe that they have any special importance or spiritual significance. But you will find in the Scripture that the most common things were used to give the lesson. Study the dreams of Joseph and Daniel, and see how commonplace the symbols were.

When Joseph interpreted the dream for Pharaoh, seven fat cattle were devoured by seven lean cattle; seven full ears of corn were devoured by seven thin ears. Joseph told the king that these simple things represented seven years of plenty to be followed by seven years of famine. That was the true interpretation, as the succeeding years proved, and not only Egypt, but Canaan and the family of Joseph, were all saved by this simple dream.

Caleb's soldier saw in a dream a barley loaf, a common barley loaf. Caleb heard of the dream; he saw an inner meaning, and through it the Lord showed him how to overcome the great Philistine army with a few lamps and some common sheep horns.

So you can see how, by taking advantage of these simple lessons, these common everyday dreams that you have, you may get a guidance of importance to you. The Lord uses the simplest things to confound the mighty. We find, as we study the visions and the

dreams, that they are from the Lord more often than we think. All they need is a right interpretation.

The mind of man is a very complex thing. We have many minds, or states of consciousness. The man who lives in the outer world knows but very little about himself. He knows a certain external state of consciousness, or what he calls his mind. But this is a very small part of the whole man. There is a realm that lives in ideas, which is the Spiritual Man. This inner realm has but little chance to express itself when the eye is wholly occupied with the world of things. When you go to sleep, you simply quiet the outer consciousness. When the body enters into its rest, the external mind rests also. Then the mind of the Spirit has its opportunity, and in your dreams you get its wisdom. But, if you ignore that spiritual mind and fail to inquire into its symbolical messages, it loses all hope of expressing itself, and mortality reigns supreme.

Among men and women there is a growing faith in dreams and visions. The day is at hand when your old men shall dream dreams, and your young men shall have visions. People have perished long enough through lack of imagination. On every hand we find our philosophers telling us that we must have imagination. We must see farther than we can demonstrate. We must look ahead; we must enlarge our capacity, through believing in the great possibility. Then we shall attain it. You must have a large vision of yourself; not only as a potential soul—something that you are going to attain at some future time—but a greatness which you are now attaining. The simplest processes of your organism can be accelerated and strengthened and increased through a larger vision of its capacity. Through throwing your attention into your stomach, and believing in it as strong and vigorous, it will do better work for you. It does not make any difference what the function is, what part of your consciousness lacks force or power or capacity, imagine and believe that it has great

capacity and power, and it will express what you have idealized.

Then let us believe in our visions and dreams. We should not let anybody ridicule us into ignoring these messages from God. The angel that appeared to Cornelius was a mind-angel. The angel that appeared to Abraham was a mind-angel. God does not make his angels material. God is Mind; his thoughts, or angels, are ideas.

All people have visions and dreams, but there is lack of God-interpretation. Nearly all people interpret from the standpoint of form and shape. They take the symbols for what they seem, and fail to see the ideas back of the symbols. Joseph said that his dreams and visions were interpreted by God, and so all people who go to the Lord for the interpretation, get a lesson entirely different from that given those who leave out the Deity. The dreamer who interprets in the name of the Lord gets a different lesson, and he is growing and developing in an entirely different direction from the one who functions wholly in the intellect.

You must have the Absolute; you must have the Spirit; you must have God in your dreams and visions, and then you are safe; but if you give yourself up to occultism, to spiritualism, to that realm from which God is excluded, it is not safe to pay attention to visions and dreams. Leave them alone until you can trust in God to interpret for you.—C. F.

#### INTERPRETATIONS

I was in a room of the house; my wife was also there. I was upon a stepladder, doing something. The phone rang, and I came down the ladder and went into the hall, to answer. On reaching the hall, I saw that the receiver was down, as if some one had answered and was calling another to the phone. At that time my attention was called to the fact that the electric lights were out; I saw some one throw a flash light into an adjoining room, yet it was not dark in the house. I went to the front door; looking out, I saw that a huge tree had fallen across the yard; the front gallery was broken loose from the house. A realization dawned upon

me that the place had been struck by lightning. I recognized the house as one we once lived in at a certain college of this state, and which was the subject of great injustice. I exclaimed on seeing the damage, "I must thank God, for this was a great deliverance!" During all this, no sound of a storm or wind or rain was heard. I awoke. Soon after I again went to sleep. Before going to sleep, I prayed a prayer of thanksgiving, as directed by the dream. In the next dream I saw myself as a beggar, going from house to house upon a very populous street. Some people gave to me, and others drove me out. I continued my journey until I recognized the sea wall at Galveston beach. I went around on the sea wall about a block, and saw a large, fine building; through the windows I noticed much preserved meat. I continued my journey down another street in company with a man. I saw a man with a furious bull approaching us. We crossed the street so that we would not meet the bull; the man seemed to lose control of the beast, and he came after us. I ran inside a small, deserted house that was near, but my companion was not so lucky; he was caught by the bull, but made his way with difficulty into the house. I left the door open for him to come in, but he failed to enter in time to keep the animal out. Once inside, the bull rushed for my companion. I did much to overcome the beast, and a few minutes later we all were on the outside in a very peaceful mood.

Your first dream shows you, the directive *I Am*, upon a ladder, which means aspiration for higher things. The phone rang, calling your attention to intelligent communication about to be given. Because of lack of nerve energy, you did not respond. (The receiver was left down.) The flash light in the other room shows the attempt of the intellect to communicate, to send a message from another plane of consciousness. The fallen tree shows nerves shattered, broken, and some of the body structure displaced, the front gallery being loosed from the house. Your realization that the house had been struck by lightning, represents the accumulated energy set free by the discharge of thought force in the body; this thought was of great injustice. The stroke of lightning was a subconscious stroke of mind force, which had been accumulated during the period at the

college house, when you were thinking of great injustice. Had you not been conscious of spiritual power, you would have had what medical science calls an apopleptic stroke. The "beggar" condition was the result of the depleted reserve force of your system. The furious bull represents the resistance being set up by the body consciousness against the regenerative work of the Spirit. Your praising and thanksgiving frees you from all danger from this force, and you find peace in mind and body. It would be well to read each day Psalm 150, and to unite faithfully in this prayer: "Consciously unified with the vitalizing Life of the Spirit, every nerve and muscle in my body is fed, nourished, and fully satisfied with the rich Substance of God's Love."

I have been so interested in your dream interpretations in Unity Magazine, that I feel a desire to have you interpret this one. In my dream I thought that my father, who had been dead twelve years, came to me, and calling me by name, began talking about the death of my brother. Father said that we should not bury the body for two or three weeks, even if there were signs of decay. Then he asked me to go in and look at the corpse, which I did. The body lay on one side, as if asleep, but decay had apparently set in, for one side of the face was black.

Your brother's trouble is inherited from his father,—represented by his father's appearance and talk about the case. To bury means to put away. The inference is that the trouble will be put away in time, even though his body does show signs of deterioration. The same hereditary thought about death of the body is working in your mind also; this is indicated by your father's calling your attention to the corpse. Deny for yourself and your brother, all inherited thoughts of sickness, weakness or death. Affirm the presence and lifting up power of the one Life, through Jesus Christ. Ask your brother to join you daily in this prayer: "*I am the resurrection, and the life.*" Declare first silently, then aloud. Declare the prayer first for yourself, then in the second person for your brother.

## EXTRACTS FROM LETTERS

In answer to one who has read of the possibility of bringing forth supply out of the invisible, or universal ether, but whose soul development has environed her with the necessity of work and of coöperating with nature's law of seasons,—seedtime and harvest.

You dear, sincere, consecrated soul! Bless your heart!

You are trying too hard to work out the Truth in your body and affairs. And, in your present stage of unfoldment, you are working at cross-purposes. Let us consider some of the things that you are dealing with, that we may better understand just what is needed.

First, you want to bring things directly out of the invisible. Why do you wish to do this? And what is the present need of it in your life? And how do you think it is done? Do you understand the great laws of mind action that are brought into play in doing it? Think about these questions, but do not hasten to answer them. Few, if any Truth students are hastening to answer these questions, or to work them out to the letter. Many Truth students have arrived at the understanding that in reality all so-called natural laws are details of the universal Law. "What is seen hath not been made out of things which appear" (Heb. 11:3). But it has taken ages, and man's interpretation of the Word, and his work, to bring forth the present effects. Natural laws are not to be overlooked, or passed over, until we learn the perfect working of them. The thing we do is to develop faith in the Source and an understanding of the Substance. Then our inherent powers are developed, and we work with the given substance and life to bring about the results desired. To merely conceive in the ideal, is not enough. This is the first step, but it must be followed by outer effort and expression.

For example: You wish to be able to demonstrate clothes and other forms of concrete good; you get still and visualize the things, either as articles, separately, or

as the harmonious whole,—then you interfere with the perfect demonstration by dislike of details in bringing these things forth. You should follow up your imaging work with joyous interest in coming into touch with the things. Take up your catalog, and give thanks for its very efficient service; praise the Divine Power and Wisdom that has made possible these activities of men, enabling them in this way to meet the temporal needs of their fellows. Select what will best meet your requirements, and what will best help you to picture forth the radiant, happy, healthy, prosperous child of God that you know yourself to be. Select what you know will please and encourage your children to be their best. Then give thanks to the Father for the supply.

When you have developed to the place where there is no longer need of clothes, food, houses, etc., it will be time enough to do away with details involved in manifestation. Or, when you are ready to do another work for the Lord, the way will be provided for supply to come to you, without your individual attention.

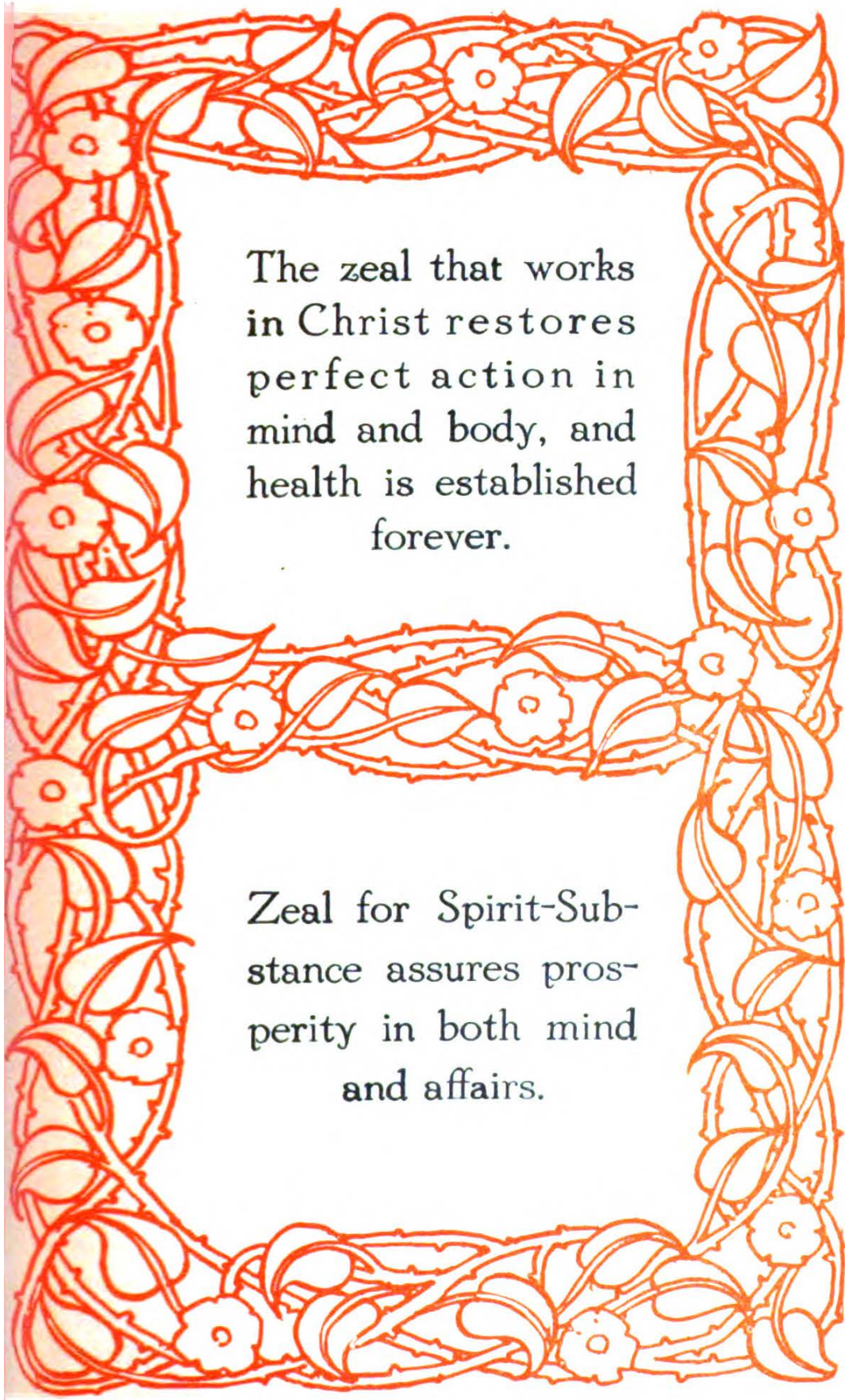
The important thing is that we recognize God as the Source, the Power, the Substance, the Wisdom that make possible our everyday living and expression. We do not round out, complete our expression, unify and eventually redeem spirit, soul and body, without we comply with every phase of the law, and, having fulfilled all law, pass beyond it into complete unification with God-Mind, and so abide in Spirit as Jesus Christ does. You know, he was supplied as a result of his good work. For years he did not supply himself with clothes and food and shelter direct from the ethers; but the love of his friends and those to whom he ministered provided what he needed. These friends complied with the laws of the times, providing what he needed, so that he might be able to give all his time to the great work he had to do. But the time in which he was supplied by others, and in which he brought forth supply in a seemingly miraculous way, was only some three years.

Before, he was probably conforming to the natural laws. All through the Bible there is much said about constructive work, and there is definite indication that those who fail to do their share in the work of the world, in some capacity, shall come to want. However, work is not drudgery. And as we come to understand the Truth more and more, the work we do is joyous expression. Much that we once did and thought necessary, is dropped, and we are continually finding newer and better ways of doing things.

Love your life and your work; then your bodily activities will be harmonized and perfected. No doubt the trouble has been caused through too much dwelling in the abstract or spiritual realm, and giving too little attention to the bringing forth of the ideas accepted and meditated upon. To meditate upon an idea of beauty, or life, or health, or joy, makes it necessary to come to the surface with that idea, giving it expression in word and act, in body and affairs. To meditate on and to identify yourself with Substance, makes it necessary for you to use Substance in your everyday life. Failure to do this causes congestion or depletion.

Keep your mind receiving ideas of Truth, but be vigilant in assuring yourself that those ideas can be differentiated into elements that will work out harmoniously in your immediate life and affairs, and that through their work you are surely, and, in an orderly way, lifting yourself, entire, into the perfection of which you have a concept and a desire to attain.

Do not be anxious about your work as a teacher and healer. Just know that the Spirit is omnipresent, and that as people are ready for a truth, that truth will find entrance into their lives. The Spirit will make the way clear, in an orderly manner, for your part in the work, as you are ready for it. Your own will come to you, under the Divine Law. Accept it in faith, and the outer manifestation will follow.



The zeal that works  
in Christ restores  
perfect action in  
mind and body, and  
health is established  
forever.

Zeal for Spirit-Sub-  
stance assures pros-  
perity in both mind  
and affairs.

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# SILENT UNITY HEALING

*"What hath God wrought!"*

## HEALTH

*Augusta, Ga.*—I asked for treatment for rheumatism, which only a week ago was so painful and my feet so badly swollen that I could hardly walk. Today I am in perfect health. I thank God and you, dear Unity. You may discontinue prayers.—*Mrs. M. L. G.*

*Battle Creek, Mich.*—You may now discontinue prayers for me; the healing of my finger is complete, and it has been a wonderful demonstration of Truth. I am so very thankful to you for your help. May all the blessings of Truth be yours.—*Mrs. C. M. Q.*

*Sussex, Eng.*—Many, many thanks for your help in the past month. I feel better in all ways. I have one new tooth through at the side; although the front ones are not yet showing, I can feel them there, and I know that before long I shall have a complete set of my own teeth.—*Miss D. M.*

*Venice, Calif.*—I was relieved of sciatic rheumatism by your prayers nine years ago, when doctors failed to help me. Within five days after I wrote you I was thoroughly healed. You may use this as a testimony with my name, if you like.—*Mrs. S. E. Tuppen.*

*Austin, Texas*—Please discontinue prayers for M., as he was wonderfully healed of the fever. I realize that it was the result of your prayers to our Father. I am thankful to God and to Silent Unity for the many blessings we have received.—*Mrs. J. M.*

*St. Louis, Mo.*—I wrote to you a year ago for prayers for my little daughter, who stammered. I am very thankful to say that she has been healed.—*Mrs. F. R. B.*

*Lockhart, Texas*—I know that your help saved my little girl when she was so low last May. The doctors and nurses all gave her up, and we knew she was suffering greatly, but we had sent a telegram to you, and so we trusted. We shed no tears and stood by her bed, quietly talking to her, calming her in her great pain. About the time the doctors said that she would die, her condition changed for the better, and she was soon well. A bad running sore on my husband's neck, which the doctors wanted to cut out, has entirely healed under your ministry.—*Mrs. J. S. P.*

*Caldwell, Texas*—About two months ago, I asked help for my feet and also for itching on my face. I am glad to report that all is healed. Thank God for his wonderful work.—*E. K.*

*Yakima, Wash.*—I wrote you for prayers for relief from very painful bunions that had given me a great deal of trouble for many years. You may discontinue prayers, for the bunions are gone and my feet are in fine condition. I have been spending the summer in the mountains and have done a lot of hard walking. My gratitude to the Source of all Good and to Unity is beyond expression.—*Mrs. A. W. M.*

*Fallon, Nevada*—My husband wrote you a few weeks ago, asking prayers for healing of kidney trouble. There is such a wonderful improvement that I feel that he is healed. We both thank you. Words cannot begin to tell you how grateful we are.—*Mrs. W. B. M.*

*New Orleans, La.*—I wrote you for healing of hay fever. That ailment left me, and I have been free of it ever since.—*C. A. R.*

*New York, N. Y.*—Just a few lines to tell you of the wonderful answer to prayer while in Youngstown, Ohio: A young lady who lived next door to me, I learned, had been ill for some time past, and at times they thought she would die. One morning my landlady told me they were taking her to the hospital and would operate on her as soon as she was strong enough to bear the work. I had seen her but had not spoken to her. Something said to me, "God can save her." So I asked God to relieve her of her suffering and to make his Presence felt to her in such a way that she would know an operation was not to be thought of. She came home the latter part of the week, much improved. She continued to improve; she went out nearly every day with friends and drove their touring car everywhere. When I left there the doctors were still trying to persuade her to have the operation, but she had not yielded. She never will, but will continue to grow stronger each day. You are welcome to publish this letter if you think it will be a help to any one.—*M. A. P. A.*

*Denver, Colo.*—I wrote you a few days ago for treatment for a painful rheumatic or sciatic trouble. Thanks to you, it is entirely gone. One ear was so deaf that I could not hear ordinary conversation or the ticking of a watch. Now it is as good and as clear as the other. I cannot begin to express my thanks to God and to Silent Unity. Inclosed please find love offering.—*Mr. G. B.*

*Macon, Ga.*—I want to thank you for the spiritual aid you have given me. My little girl wrote you sometime ago about my condition. I had gastric blood poison, the doctor said. Just as soon as I received your message, I stopped the drugs that I was taking. I can truthfully say that through your prayers to God I have been healed.—*Mrs. E. J. N.*

*Columbia, Ill.*—In reply to yours of the 11th inst: I was almost instantaneously healed. I felt the healing power as an electric shock. Words cannot express my heartfelt thanks to our loving Savior and to you for your kind assistance, for now I am able to do my work, while before I was in bed half of my time.—*Mrs. M. L. M. W.*

*Milan, Ind.*—Sometime ago I wrote, asking your prayers for the healing of boils, and also for my health in general. The boils are completely healed and I have never felt better in my life. I know that God has heard and answered our prayers, and I thank him every day. I am thoroughly convinced that your work is of the highest importance to all humanity, and I desire hereafter to help.—*Mrs. W. E. K.*

*Chicago, Ill.*—Mother was very ill recently, and my brother-in-law sent a telegram to you, worded by her. The doctors had ordered an operation performed, but within thirty minutes from the time the telegram left Woodstock she experienced a great relief. Later she became much worse, and they called a consultation of physicians, who decided that she had an abscess and positively stated that nothing would relieve her except an operation. She refused to have it, leaving everything to God. Again within a very short time she experienced a wonderful change for the better, and at present writing we are very hopeful she will be with us for a good many years to come.—*A. F. S.*

*Henryetta, Okla.*—You may discontinue the prayers for my son J. He is well again. He does not complain of his stomach any more. The pain has disappeared. We are thankful to God and to Unity.—*Mrs. L. D.*

*Mattituck, L. I.*—I write with heartfelt thanks for your kind ministry, though my request was sent to lessen the sufferings and save the life of "only a dog." Reeking with gangrene, for eight days at intervals of hours and days apart, came five dead puppies. It was then I prayed that one or two be born alive to comfort Robin when she should recover. In direct answer came two alive, then followed after twenty-four hours, two others, dead. Two experienced men told me that the animal could not possibly sur-

vive; such a condition was certain death. Your prayers were heard and those who saw stood amazed. If dog lover and veterinary are further interested in this most wonderful case of recovery, I will gladly answer inquiries and give details. You may publish my name and address in full.—*Mrs. Emma W. Young*, P. O. Box 335, Mattituck, Long Island, N. Y.

*Denison, Wash.*—I am writing to tell you that after years of suffering, Mr. G. is, through your prayers, completely healed of an injury to his side. We rejoice in his healing and wish to express our loving thanks to God and to Unity for this wonderful blessing.—*Mrs. C. G.*

*Pittsburg, Pa.*—I know it is my duty to all of you as helpers and willing workers, to tell you how thankful and how much I am benefitted in health since asking you for special prayers. I can now do all my work; this I could not do a year ago. My nerves are better; liver and heart do not bother me. Now I can go up steps; this I could not do before. I never have to take a physic, as I always used to do. I can eat anything I want, and never have to give it a thought. I cannot express all the good I feel since I became a member of Unity. Only the blessed One understands.—*Mrs. K. W.*

*Hebron, Nebr.*—Please discontinue prayers for little D. R. I thank you for them; they were answered immediately. As soon as I dropped my letter into the post office I dismissed the need from my mind, for *I knew the prayers would be answered*. Use my testimony if you wish, for I stand a living witness that God is willing, able, and ready, to care for all of his children. Our baby is healed, and I thank God for another of his blessings.—*Mrs. L. H.*

*Indianapolis, Ind.*—About ten weeks ago I asked your prayers for the healing of rheumatism. You may discontinue, as my health is fine,—rheumatism all gone. Thanks to God and to you, I am healed. Praise Him for all His goodness to me.—*Miss L. W.*

*Tenafly, N. J.*—I want to thank you for doing for me what medicine failed to do. After writing you I stopped taking remedies and awaited your letter. I knew that you had begun to help me before I received your written response, as I felt better. The Sunday after your letter came, whatever was in my bladder passed out, leaving me free from pain.—*Mrs. H. T.*

*Mabel, Oregon*—I am glad to express our sincere thanks for your kindly ministrations for a son who was for

weeks under daily shell fire in Germany. Shell splinters flew all about him, but he came through without a scratch, except the tearing loose of the ligaments from his kneecap while in the performance of required athletics. He returned home somewhat lame, and the army surgeon said that it would be necessary for him to submit to an operation to take up the ligaments. I told my son that I knew of a better way than the knife method. I explained to him the Unity work, and while he did not seem to have much faith, he expressed a willingness for me to write to you. In a few days he noticed that the lameness was gone, and when he came home almost the first thing he said, was, "Papa, the surgeon examined my knee and said that no operation was necessary, for it was healed perfectly." Therefore we bless God and thank you. No further ministrations in this case are necessary.—*J. C. K.*

*Gainesville, Texas*—I want to write and tell you how happy I am, and to express my gratitude for what God has done for me. I am perfectly well and do not have those severe headaches. You may discontinue your prayers for me.—*Mrs. H. G.*

*Cincinnati, Ohio*—I wrote you a few weeks ago in regard to my nephew who was in the hospital from an accident,—an injury above the knee which severed muscle and arteries and produced inward bleeding. The nurse told him after his speedy healing that she could not understand why his leg is so perfect nor why it healed so fast, as it was a major operation and very dangerous. He said he told her of receiving other than material help. You will understand that I cannot put into words my gratitude to God and to Unity workers for this demonstration which sows the seed in so many unawakened minds.—*Mrs. N. G. S.*

*St. Paul, Minn.*—I wrote you for prayers to heal a bump on my head. I am glad to tell you that the trouble is over. You may discontinue the prayers.—*J. E. E.*

*Richmond, Va.*—I am very thankful to you for your prayers in behalf of my children. My little girl had a very mild case of whooping cough, and the boy, who had begun to cough just before I wrote you, did not have it at all. He stopped coughing soon after I received your letter.—*Mrs. W. T. S.*

*P. Q., Can.*—On the 14th of July my little daughter, B. J., was taken ill and died Sunday morning, July 18. One doctor gave her antitoxin for diphtheria and another doctor said she had pneumonia. On the evening of July

18 my son, C., was taken in the same way, and I immediately telegraphed Unity and got the prayers of my local church. In two days C. was better. On July 22 my little baby, H., began to be ill. She would waken only to nurse. Saturday afternoon her temperature rose to 102 4-5, and she refused to nurse. My wife felt she could not be saved, as she looked so ill. I telegraphed Unity at five in the afternoon; at six the baby was nursing, and before the end of the month she was completely healed.—*W. U. C.*

*Houston, Texas*—About a week ago, I wrote you to treat me for pains in my bowels. I am healed. There are several nurses living in this house, and they held that I should have an operation. I silently declared, "I am every whit whole." Everything is working out beautifully, and we thank you for your prayers.—*Miss L. G.*

*Bayard, Fla.*—I am happy on the way. Inclosed please find love offering from a man here in our neighborhood who was healed in two days of blood poison. He came to me and, thank God, he was healed. I am grateful for your prayers. I am grateful to God for Unity and Unity friends.—*Mrs. J. L. P.*

*Marshalltown, Iowa*—I wrote you in June for treatments for my son who had something like so-called tonsillitis, or cold in the throat. I will say that he got better right along and I have not heard a bit of complaint since, for which I thank my Father and you for your helpfulness through His Word. All things are possible to him who believes, or to him who knows the Truth that makes free.—*Mrs. L. C.*

*Fair Haven, N. J.*—One week ago I wrote asking your prayers for the healing of a bruise received from a fall. I am thankful to almighty God and to Unity that all the soreness has disappeared, and I am entirely well. You may discontinue prayers for me. Truly, the Spirit of Truth never fails if we trust in it entirely. Praise God.—*E. F.*

*Melrose, New Mexico*—My breast is entirely healed. I thank the All-Good and you that I am well. Everything looks bright to me now. I fully believe that the All-Good will heal us of weak judgment and poverty as well as keep us in health.—*Mrs. P. J.*

*Elk Creek, Calif.*—You may discontinue prayers for my husband as he is now well and growing stronger every day. He had a hip thrown out of place, which was very painful. I thank you for your coöperation in prayer, and know that God is helping you in your good and great work.—*Mrs. C. T. S.*

## PROSPERITY

*Bakersfield, Calif.*—All prayers that you are offering for us in regard to prosperity and the clearing away of difficulties may be discontinued. Prosperity flows into our midst from all sides; debts and obligations have melted into nothingness. Where we owed over five hundred dollars we are now but sixteen dollars in debt. We have a nice house and have bought over two hundred dollars worth of furniture. In our home there is peace, happiness, and plenty. My husband has the trust and love of his employer; is treated as a son. I am working. I undertook work I had never done before, and succeeded to the extent of receiving a raise in six weeks. A promotion is coming when I can train some one to take my place. Thanks and praise to the understanding of the law, "Ask in my name . . .," and to your blessed prayers. I did as you advised. I went into the silence and talked it over with God. I brought the ill feeling, the little all-wrong ideas from their hidden corners in my brain, into the open. I just put everything up to the Love of our Great Friend, and he understood and cleared out all our trials and obligations. Money has come in from all ways to meet our demands and an intense desire to owe no man took possession of both my husband and me. Hence, the first of September sees us free from financial debts.—*Mrs. F. L.*

*Toronto, Can.*—Many thanks I offer you for your helpful prayers. In my trial with adverse circumstances, I must tell you the wonderful blessings I have received: On the very day your letter was posted to me, July 12, I had opened to me a week's work which I gratefully accepted, as I had no means with which to meet my expenses. The following week other work came to me, which I am continuing. I know that your daily prayers are being answered. I will be most thankful to have my testimonial published, that I may be a help to any one who is seeking Silent Unity Truth which has been such a blessing to me.—*A. J. R.*

*Ottumwa, Iowa*—I want to thank you for your prayers, for in June we found a desirable place to live, and at a very reasonable cost. Then a greater and better success came last week when my husband was given a promotion in his work and has been transferred to this place. His opportunities for advancement in a financial way are much better here. I want you to know how very thankful we are to Unity, for I know that we are indebted to you for our success. I have had another great demonstration of the

power of Unity. In coming here a trunk of ours was lost. I held that we would get our trunk, and today it came.—*Mrs. H. M. L.*

*Kansas City, Mo.*—I wrote you for prayers sometime ago for prosperity in my barber shop. I thank the Lord and you for my success. My business is good. You may discontinue prayers.—*C. J.*

*Greenwood, Miss.*—I asked your prayers last September to help me in my studies. They never before seemed so easy. I worked my way through school and after I had finished my work, I found that I had made better grades than any one else in my class. I just realized that God is my intelligence and said "The Prayer of Faith." I thank you for your assistance.—*T. H.*

*McMinnville, Oregon*—Thank you for the prosperity treatments. I am gaining the larger consciousness of supply.—*E. S. W.*

*Los Angeles, Calif.*—Your prayers in behalf of my brother in Detroit, Mich., for success in selling his house, lot, and furniture, have been answered.—*M. H. D.*

*Maple Rapids, Mich.*—Last week I sent for a Prosperity Bank, and before the Bank reached me but after you had received my letter for special prayers for increased prosperity, demonstrations came fast. It is wonderful what your prayers and God's help will do. I received checks and money order; also packages that I had not expected to receive. We needed rain; the gardens were parched and my potato vines were drying up. I went out into the garden and thanked God for rain. In less than two hours we had a splendid downpour.—*Mrs. R. L. C.*

*Tacoma, Wash.*—Sometime ago I asked your help in selling my St. Paul property. The sale has been made at the price asked, and I am very grateful.—*Mr. C. H. P.*

*Syracuse, N. Y.*—I am writing to tell you that you may discontinue prayers, as I have sold my home and everything is complete. I thank God and Unity. Inclosed please find offering.—*C. S.*

*Kewaunee, Wis.*—About two months ago I wrote you for prayers in regard to my general welfare. I was unsettled about a position and could not make up my mind what to do. Now I have my old position back with a big raise in salary, and besides that, I am a stockholder in the firm.—*L. C. P.*

*Wauwatosa, Wis.*—I wrote you about three weeks ago and asked for your prayers, so that we could take the vacation which we had planned. I must say that things did

not look very promising, but three days after my letter was sent to you the way was opened to us. The increase came and my dear wife and I enjoyed the most delightful two weeks' vacation it has ever been our pleasure to have. I am realizing more and more how the dear Father loves us, and that we have only to believe and have faith in him.—*R. P. I.*

*Creston, Ohio*—I wrote you, asking prayers for a friend, B. C., who was out of employment for several weeks and very discouraged. I received your letter Monday, and on Tuesday he started to work. He has joined us in holding the daily affirmation which you sent me. Words cannot express our thanks to God and to Unity for the wonderful demonstration. You may discontinue prayers.—*B. L. P.*

*Dallas, Texas*—One week ago I was informed at the office that my salary was rated higher than the regular rating in regard to time of service, and therefore a raise was impossible. I took my vacation and forgot the salary question, for I knew that God was with me and would provide for me in his own way. I daily praised him for prosperity. Today I resumed work, and received a notice that I had a ten dollar raise. Five dollars is the customary raise each time. Can you not rejoice with me, having received double the amount asked for?—*Mrs. T. R.*

*Huntington Beach, Calif.*—A few weeks ago I wrote asking your help and prayers for faith that my affairs would come out satisfactorily in regard to a certain note which I had given to help some one else. All is right in regard to it, and I thank you for your help.—*M. E. W.*

*Turtle Lake, Minn.*—My heart rejoices in God and is full of loving thanksgiving for all his goodness. My son has entered upon a new business with finer prospects than ever before. His wife wrote, "G. is enthusiastic over his new work." I could not refrain from writing you the good news, and thanking you as I thank God for all his good.—*Mrs. M. S.*

*Aurora, Ill.*—Sometime ago I asked help in securing positions for myself and daughter. We both obtained good positions, better pay and nearer home; and we both thank you so much for the help you have been to us always.—*Mrs. V. B.*

*Chicago, Ill.*—A few weeks ago I wrote and asked for your prayers for myself and son in reference to our positions. Shortly after that, I received an increase in salary and he obtained a good position. We are both very thankful to God and to you.—*E. I. B.*

## MISCELLANEOUS

*McMinnville, Oregon*—In the year 1918, in the little town of Woodland, Wash., the warm rains melted the heavy snows in the mountains, causing the Lewis River to overflow its banks. The water kept rising higher and higher, endangering the whole town and its inhabitants; in fact, in some parts, the water had already reached the second story of the dwellings. There seemed no help, and boats were started from Portland to the rescue. As I was watching the gradual rise of the waters, the thought came to me that the Master Jesus, were he here, could stop the flood as he stilled the waves of the sea, and a wonderful consciousness came to me as I remembered that he had never really left us; then some power seemed to speak through me as a command to the floods to cease. In less than a half hour there was a terrific explosion, and the waters began to fall inch by inch. At daylight it was found that the water had broken through a culvert under the railroad track; the force of the flood was thus diverted, and the waters spread away in another direction, saving the town. Am I wrong in thinking that the call was answered?

*Los Angeles, Calif.*—I am many miles from my home in North Dakota, yet I know that my knowledge of the Truth was what protected it from all but a slight damage, when things in its vicinity were destroyed by the great storm which swept the Dakotas and Minnesota.—*M. G. M.*

*Chicago, Ill.*—I wrote you for a word to rid my home of mice. They have all left, and I am thankful to you for your help.—*Mrs. G. B.*

*Addie, Idaho*—August 6, I wrote you asking help that I might pray as I should, for much needed rain. The evening of August 10, we had a glorious downpour. How wonderful!—*L. S.*

*Elm Springs, Ark.*—I asked your prayers some time ago for rain; also for assistance in money matters and in health. We have had fine rains and everything is working out for our good. It looks now as though we shall soon have a car; also, we are feeling fine. You may discontinue treatment. The beauty of this work is that it teaches us to pray to God as we should. Bless Unity.—*Mr. and Mrs. E. C. R.*

*Los Angeles, Calif.*—I am writing to thank you for the good that has come into my life through reading Unity. I am able to demonstrate over illness and crossness, by declaring my oneness with God.—*Mrs. H. C. A.*



## THANKSGIVING SCHOOL

The regular autumn session of the Unity school—a two weeks' course of Intensive Training, will begin Sunday, November 14, and close November 27.

Unity's ablest instructors will conduct classes in Bible Study, Primary Lessons in Truth, Basic Principles of Practical Christianity, Spiritual Mind Training, Prosperity, Healing, and the Silence, including other kindred subjects.

As the fame of the Unity Training Classes spreads, the attendance increases. Each new session is more successful in numbers, in interest, therefore, in inspiration, than the preceding one.

Every season is His own, but autumn is our banner season in Kansas City. The crisp, sunny atmosphere is in itself an exhilaration. Couple this with the stimulus awakened from within by the consecrated Unity teachers, and you have a tonic combination that will build you up for a prolonged season.

The Thanksgiving holidays are an opportune time to gather in the abundant good that the Father has to give. Come and celebrate the Thanksgiving jubilee with us.

All of the Unity work is conducted on the freewill offering plan.

Watch for complete schedule of classes in November Unity.

Further information may be obtained by writing to the Thanksgiving School Department.

through the pile and found exactly the thing for her case. Using my precious collection in this way makes it possible to pick the right thing—and in this choice I always ask for guidance. Today—and this moved me to write to you—I have sent help to a girl who is at home from business, taking care of an old and trying grandmother. She just telephoned and told me that the clippings had brightened everything and made her feel she could go on with the task, while before the bundle came she had felt too discouraged and tired out to continue.

“It is not my own words I have been using in this way, and I wish to send thanks and blessings to those who originally wrote the lines which are proving of such help to these few cases among many. The current number might often be less well suited to the needs of the beginner or the ill or the discouraged, than a certain article which can always be discovered after five or ten minutes. Try it, all who have saved copies of *Weekly Unity* or *Unity Magazine*, and want them to work good and blessing. While the *Unity* philosophy is the most satisfactory of any to me, there are other valuable articles in the publications which may do untold good, if sent at the very time of need when interest and desire are awakened. So God bless *Unity*, and—as Tiny Tim said—‘us all,’ for are we not all trying to be His ministers?” This is the way they write us, God bless them!

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Among the various activities of *Unity* is the Good Words Club, an organization for the furtherance of universal peace and harmony as well as for personal unfoldment.

The purpose of the Good Words Club is to help people everywhere to understand the power of the spoken word and to inspire them to make righteous use of this power. “Death and life are in the power of the tongue.” Many faithful members have proved that through the right use of words they may have health, happiness and prosperity. Millions of idle words are spoken thoughtlessly every day, by people who do not understand the creative power of words. Is it any wonder their lives are filled with woe and discord! The Master stated the Law in regard to these words when he warned: “And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

Every day is a day of judgment. You are giving an account today of the idle words you spoke yesterday. Is

the accounting to your liking? If not, cease speaking idle words, and make every word a power for good. Join the "best" club on earth, the Good Words Club. It will help you to speak good, true words, and your example will in turn help others to raise the standard of their words.

The Good Words Club was organized in 1915, the membership reaching 3,200 the first year. The Club is in its fifth year; it now numbers nearly 15,000, and is increasing steadily, with an average of two hundred enrollments each month. An item of interest, too, is that almost every country in the world is represented in the list. Look at page 394 for pledge and further particulars.

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September Wee Wisdom printed the following notice for the children:

"Let us tell you of an easy way to get Wee Wisdom subscriptions for your cousins, the little girl next door, the boy around the corner, your schoolmates, or any other little friends of your choice.

"Just send for a Booster Bank, follow the directions which come with it, and in a very short time, you'll have the money to renew your own subscription for Wee Wisdom, or to get the magazine for some other children of your acquaintance.

"Wee Wisdom is a delightful little magazine as it is; but we want to make it larger, so that you may have more stories and pictures. This we shall be able to do soon if each Booster becomes a Booster in deed as well as in name.

"You may always keep the Booster Bank, which is being made very handsome for your pleasure; and we will also give you a cute little Booster Pin with the bank. This you can wear to show that you're no slacker, but a Booster.

"Send for a bank, and be a *real* Booster."

Will you, father, mother, uncle, aunt, or friend of the little ones, kindly encourage and help them in filling their Booster Banks?

The less money they spend at the corner drug store, the better off they are. If they form the habit of putting some of their spending money in the bank, blessing it each time, they will grow up with the prosperity consciousness established, and they will form habits of thrift and conservation so valuable to them in later life. Therefore, we again ask you, dear friend of the children, to boost the Booster Bank.

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The suggestion is often made, "Why don't you charge \$2.00 for Unity? Anybody would be willing to pay it."

We feel *this* way about it. There are those who have not yet come into an understanding of their own divine powers. The subscription price, \$1.00, is, perhaps, all they can afford to pay with their present way of looking at things. After they have been educated in the law of unlimited supply as taught by Unity, they will be able to pay munificently for Unity publications, and for all spiritual ministry. But then there will be new students coming on who have to go through this training before realizing their spiritual riches. Therefore, the magazine must be kept at the low price of \$1.00, so that no one will be deprived of its teachings.

However, in these days of increased charges for materials, work, etc., no one need feel a hesitancy in sending \$2.00 for the magazine; or, indeed, any sum that the Spirit moves him to give. We'll just say this: if you send us a subscription sum commensurate with the benefits you receive, we'll be satisfied. How much is Unity worth to you? Do you get a dollar's worth of good out of it a year? Do you get ten dollars' worth of good? Do you get a hundred dollars' worth of good? Or can't you calculate the good in commercial terms? In the latter case, just make the check out in four figures! But in all seriousness, friends, there is a just Law of Giving and Receiving, and we know that our whole dear Unity family is going to be guided in this matter by the spirit of love and justice operative in each of His children.

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"I cannot tell you of all the good that has come to us since using the 'Bank.' This is the third bank that I have filled and to say 'it pays' is putting it too mildly. It *more* than pays. It is not alone in increased prosperity; but the wonderful knowledge and assurance of God's being our unlimited supply is worth more by far than the increased financial benefits. My husband just recently received an increase in salary, and I am very happy to know that hundreds more were benefited the same as he was. Looking back to a year or more ago, it hardly seems that we are the same family. Then things looked dark and debts loomed on all sides. Now everything is bright and peaceful—no fear or worry, for our present needs—and debts have melted to a shadow. God's love and care for those who trust him are so wonderful at times that they are almost overwhelming."

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An honest inquirer asks as to revised editions: Does Unity live up to its standard when in publishing a book

or tract, it makes a few minor changes and then requests subscribers to buy a later edition?

The answer is: All rapid selling books are subject to revision with each new edition. We do not think the author has a mercenary idea when he clears up statements in his book that are obscure, or makes changes to correspond with his own larger perception of Truth. Several editions of our best sellers have been printed and with each there have been improvements, but no fundamental changes. The publishing department is not responsible for corrections in a book because it only carries out the wishes of the author, and the announcement by the publisher of a new and revised edition is merely to call attention to the fact that such a book has again found favor with the public.

New Year's I asked my husband to try my "dope" (as he called it) for six months. I told him that if at the end of that time God had not bettered him financially, and if he did not see life differently from his then pessimistic outlook, I would give your teachings up myself and never mention them again. I knew my Father so well, and it seemed that the words said themselves; I had no hesitation. He agreed. A few days ago, I said to him, "Do you know that the six months have gone by? Shall we give this thing up?" So quickly that I jumped, he came back with the answer, "Not on your life!"

I can never thank Unity enough, nor begin to tell all the benefits that came to us during these six months. My husband got an increase in salary twice, and we have our new little home.—*An acknowledgment.*

A Wee Wisdom Year Book is now on the press. The contents will consist largely of those enchanting illustrated poems which are making this year's Wee Wisdom such a success with the little people. Besides the poems mentioned, other pictures, poems and stories from the Wee Wisdom of former years, will complete the Wee Wisdom Year Book. We are telling you of this now that you may pick out your little boy or girl, and mentally attach his or her name to the "Year Book." Then when that happy time, which is the children's own, comes—you know, we'll tell it to you in a whisper—just a little while before December 25, you can send us a little note, and you know the rest. November Unity will give further information.

A correspondent writes: "In reading your statement that the translation of 'God is a Spirit' should read 'God

is Spirit,' I was interested to know what the translation would be in some other language, so I looked it up in my mother's French Bible and found it to be *Dieu est esprit*—God is Spirit. I do not know if this has ever been brought to your notice, but it was very interesting to me. Though it is only a few months since realizing the Truth, it has changed everything, and I am truly thankful it has come to me."

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A few words from one who likes our pictures: "I am very much pleased with the set of photographic post cards which the publishing department sent me the other day. They certainly are fine, and I shall be only too pleased to buy more from time to time. When I visit Kansas City, I hope to have the honor and pleasure of becoming personally acquainted with the ladies and gentlemen portrayed on your cards."

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This is the way they write about the Prosperity Series: "I praise and give thanks for the wonderful help and blessing contained in the four booklets known as the Prosperity Series. I have read them and given them away. To remember God as a really active present help transforms conditions. I have proved the law."

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In response to a delivery of books at Bombay, India, a correspondent writes: "The books are much appreciated. 'Loves Roses' is especially beautiful. Surely in Unity we have a torch to light the dark places."

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A new set of booklets entitled "The Inspirational Series" is now in process of preparation for the holidays. Our readers may anticipate something just a little different, and thoroughly worth while.

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"How to Attain Your Good," by Emma Curtis Hopkins, seems to supply a special need, in accordance with which we are reprinting it as a gift book for the happy time now in prospect.

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## TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we

desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Nic J. Ludwig, Jr., Box 62, St. John, Ind. (Would like to become acquainted with Unity readers from Forest Hill, Calif.; Auburn, Calif.; and other readers in Placer Co., Calif.)

H. J. Koalhoven, Ormeston, Clevline, Queenstand, Australia.

W. Edgar Hupp, Clarksville, Pa.

Mrs. Alice Ruth, Box 277, Chehalis, Wash.

Ida Case, c/o C. Payne, Sodus, New York.

D. J. Santos, Hotel de France, 36 Rue Montauban, Shanghai, China.

### GIVE HEED TO HIS LITTLE ONES

Have the children send for a Booster Bank in which they can save their pennies for Wee Wisdom subscriptions.

Most children's appetites are indulged too much with constant stuffing of sweets, etc. It is disgusting to always see a child with something in its mouth. Their little souls need feeding. No danger but that their bodies will be nourished by careful mothers.

Less candy, better teeth, better digestion.

The Booster Bank is the cure for the spending habit!

### FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in November Unity Magazine:

#### CLASS THOUGHT

Held daily at 9 p. m.

November 20 to December 20, 1920

*I bear witness to the decrease of every mortal thought, that Christ may increase and make me whole.*

#### PROSPERITY THOUGHT

Held daily at 12 m.

November 20 to December 20, 1920

*I bear witness to the decrease of every mortal thought of lack, and to the increase of the All-Sufficiency in Christ.*

## THE SILENT SEVENTY

*The Lord appointed seventy others.*—Luke 10:1

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues, and no set rules. Write the Secretary of Silent Seventy for Bulletin No. 7. We give the following testimonials:

*Shanghai, China*—Can you not help me to be of some service to humanity? I want with my whole soul to serve, but seem to have few opportunities of doing so, and am leading a useless life in this far-away country where so much Light is needed. I would start a class, but feel that I am not fully illumined yet. Maybe the way will open by helping others, and I am asking you to help me by sending some literature to distribute. I am sending a love offering which comes from a full heart that has received real solace and joy by finding the great comforter through Unity and Truth.—*Mrs. R. E. S.*

*Minneapolis, Minn.*—Through literature given my father, who reads it and leaves it in the office of the hotel where he is living, the clergyman of the Episcopal Church has asked for more of this teaching, and we gave him a supply of the literature. The clergyman of the church where my mother attends is also greatly interested. A short time ago this man, who knew nothing of Unity at that time, was in the waiting room of a hospital with a mother and father who were awaiting the outcome of an operation on their only son—a boy of twelve years. The nurse came to the door and said to the clergyman: "Prepare the parents; the life has gone." He said: "Who is your authority?" She said: "The three physicians in the operating room." The clergyman said: "Go back and we will follow." Then he turned to the waiting father and mother, and said: "We will kneel and give thanks to the Father that the life of your son is spared, that he *lives*." In a short time the nurse entered the room again and said: "The boy is alive; *the life has come back*." The doctors on the case say they do not account for it; that the life had gone entirely and they could do nothing, when in a moment the child began to breathe.—*Mrs. C. C. L., S-70 No. AT-57.*

## IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of November to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

## A SPECIAL REQUEST

The following letter speaks for itself:

Detroit, Michigan.

Dear Unity—Just received copy of September Unity. I note your reference on page 278 to printing Unity literature in foreign languages. More people speak Spanish than any other language except English. Of course, this does not include the people of India and China. In order to help a little in this work, I wish to make this offer: If you decide to publish "Christian Healing" in Spanish, I will be glad to send in \$25.00, so that it will be available during the publication; and I am willing to wait for my copy until the work is completed. Kindest regards from

E. I. L.

If those of our kind readers who are in a position to know, will tell us of a definite call for our literature in some foreign language, it will help us to determine which demand to answer first.

Should requests for Spanish books be in the lead, Spanish it will be. If, however, some other language makes a more pressing claim, we shall have to give it the preference to begin with. These foreign language editions will necessarily be small at the beginning; we must, therefore, go easy in the number that we undertake to put out at once.

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## PLEASE NOTICE

The editors of Unity periodicals occasionally receive MSS that are unaccompanied by names and addresses of senders. In such instances the contributions are filed, and if inquiry does not come, they are destroyed after a reasonable length of time. In sending these offerings, be sure to give your name and address.

## WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, corner Grand and Alameda Ave.  
*Fresno*—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.  
*Los Angeles*—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third St.; Ethel R. Egy, 828 Francisco St.  
*Long Beach*—Metaphysical Studio, 53 Cedar Ave.  
*Palo Alto*—N. T. Truth Center, 451 Channing Way.  
*Sacramento*—Home of Truth, 1415 L St.  
*San Diego*—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.  
*San Francisco*—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.  
*Santa Barbara*—Metaphysical Fellowship Reading Room, 1336 Garden St.  
*San Jose*—Christian Assembly, 144 North 5th St.  
*Stockton*—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.  
*Colo., Denver*—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 1340 Pennsylvania Ave; Universal Truth Center, 415 Tabor Grand Bldg.  
*Pueblo*—Lydia Keeling, 108 West 10th St.  
*D. C., Washington*—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1869 Wyoming Ave., Apt. 200; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.  
*Florida, Miami*—Andrew J. Hornung, 65 Ft. Dallas Park.  
*Ill., Chicago*—Unity Society, 104 Auditorium Bldg.  
*E. St. Louis*—Mrs. Ida M. Keller, 605A Missouri Ave.  
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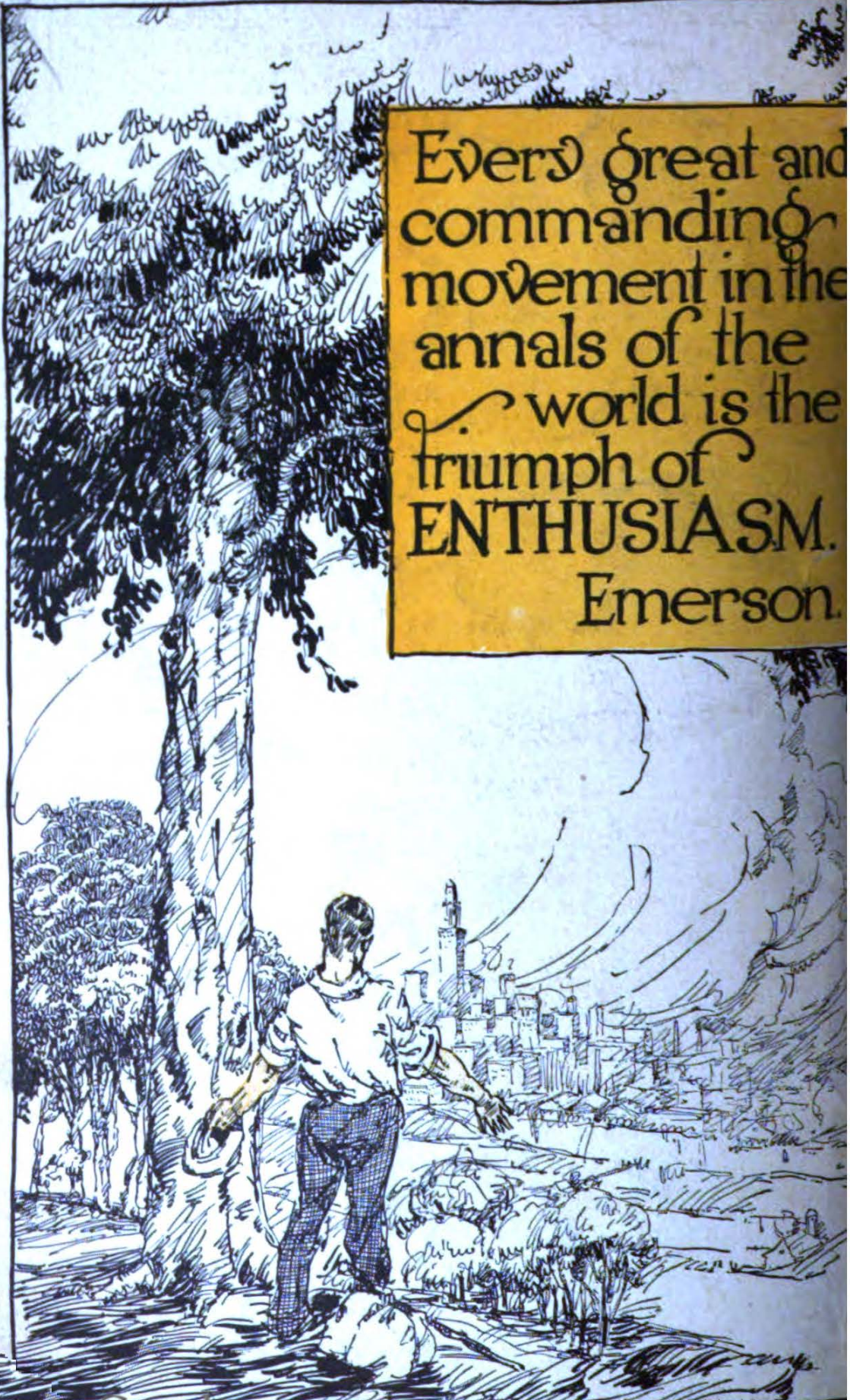
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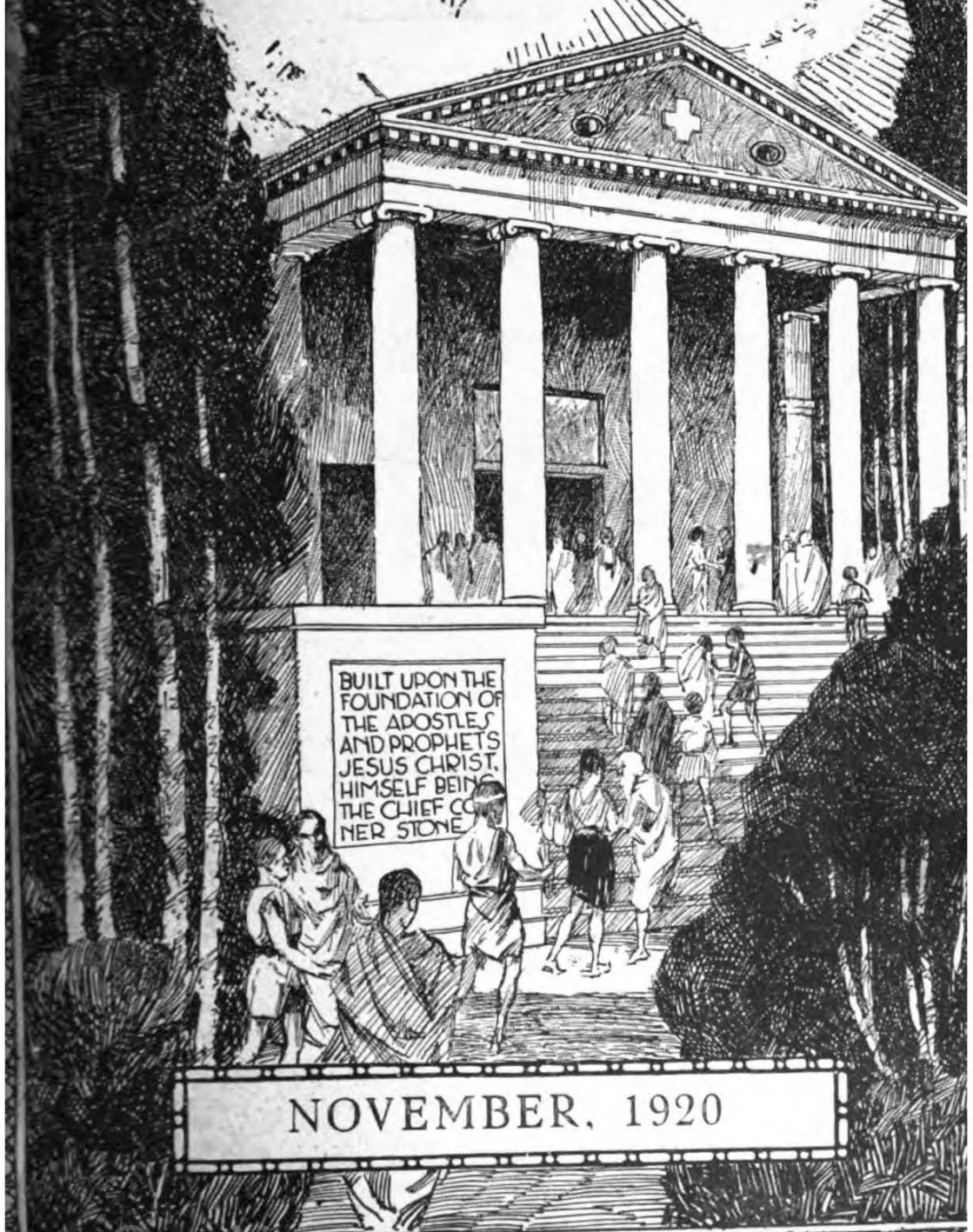
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NOVEMBER, 1920



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# UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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# RENUNCIATION—ELIMINATION

CHARLES FILLMORE



ALL CHRISTIANS who have had experiences variously described as "change of heart," "salvation," "conversion," "sanctification," etc., will admit that before the great change of consciousness represented by these names came to them, they had been "convicted of sin," or had determined to give up the ways of the world and do the Will of God. The sinners most open to reform are those who sin in the flesh. The hardest to reach are the self-satisfied moralists or religionists. Jesus said to such, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." One who is living up to some man made moral or religious standard is not repentant, and he makes no room in his mind for new and higher ideals of life and truth. "Apart from shedding of blood there is no remission." The blood represents the life, and when the life of the flesh is given up, its beasts in the body are literally killed and their blood or life carries away the dead cells.

A change of mind has its corresponding change in the body. If the thoughts are lifted up, the whole organism is raised to a higher rate of vibration. If the system has been burdened with congestions of any kind, a higher life energy will set it into universal freedom. But there must be a renunciation or letting go of the old thoughts before the new can find place in the consciousness. This is based upon a psychological law which has its outer expression in the intricate eliminative functions of the body.

As the physiologist studies the body, so the metaphysician in similar ways studies the mind. It is true that some metaphysicians are not careful students, often jumping to conclusions, like the ancient physiologists

who made wild guesses about the character of the bodily organs, but the great majority of those who work with the inner forces get an understanding that chords in fundamentals with the discoveries of other metaphysicians in the same field of work. The modern metaphysician does not arrive at his conclusions through speculation; he analyzes and experiments with the operations of his own mind until he discovers laws that govern mind action universally.

It is found that all those who go deep enough into the study of the mind agree perfectly on fundamentals, one of which is that the universe originated in mind, was projected into action by thought, and is being sustained by mind power. Self-analysis reveals the manner in which the individual mind acts, and this action is the key to all action in the small and the great, the microcosm and the macrocosm, man and God. Another point of agreement is that thoughts are things, that they are ideas projected into form, partaking of the nature of the thinker. We make a sharp distinction between the realm of ideas, which is Spirit, and the realm of thought, which is soul. Thoughts act in a realm just above, around, and within the material. Thoughts have but one degree more of freedom than matter. Thoughts have a four-dimension capacity, while things have but three. Yet thoughts are limited to the fourth dimension realm, and man's consciousness, being made of thoughts, is of like character. Thus it is possible to overload the mind, as one overloads the stomach. Thoughts must be digested in manner similar to the digestion of food. An eagerness to gain knowledge without proper digestion and assimilation, ends in mind congestion. The mind should be as open and free as the bowels. It is reported that Lyman Beecher said to a friend, whom he was bidding good-by, "Worship God, be even tempered and keep your bowels open." It is found by metaphysicians that praise and thanksgiving are laxatives of efficiency, and that their cleans-

ing work not only frees the mind of egotism but also cleanses the body of effete matter.

Thoughts are things; they occupy space in the mental field. A healthy state of mind is attained and continued where the thinker is willing to let go the old thoughts and take on the new. This is illustrated by the inlet and the outlet of a pool of water. Stop the inlet, and the pool goes dry. Close the natural outlet, and the pool stagnates, or, like the Dead Sea, crystallizes its salts until they preserve everything they touch.

The action of the mind upon the body is, in some of its aspects, similar to that of water upon the earth. Living over and over the old thoughts, keeps the inlet of new thoughts closed. Then crystallization sets in, which *materia medica* has named arteriosclerosis. The cause is supposed to be some other disease, like syphilis, which is classed as one of the most important of the primal causes of arteriosclerosis. Metaphysicians recognize this as secondary in the realm of effects, and they ask, "What causes syphilis?" The answer is that it is the uncontrolled enjoyment of sex sensation without asking or caring to know the object of that function in human consciousness. It would seem that the animals were under better discipline than men and women. The enjoyment of the pleasures of sensation without Wisdom's control, may be compared to riding in a runaway automobile for the pleasure of the swift pace, wholly disregarding the crash that is sure to follow. But to take away man's freedom would hamper him in attaining the "Son of God" degree, which is open to him under a lawful use of the attributes of Being, consequently he must acquire more wisdom and self-control. Tuberculosis, syphilis, cancers, tumors, and the many other ills of the flesh, are evidences that nature has been outraged and is protesting and striving to free itself from its unhappy condition.

Every cell of the body is enveloped in a soul or thought, and its initial impulse is to conform to the

**Divine-Natural Law.** When this is interfered with by the will of man and the cell reduced to the slavery of lust, it combines with other cells of like condition, and, rather than submit longer to the debased condition, they destroy the organism. But the destruction of the cell as matter does not destroy it on the mental plane; it survives, and seeks to again try to carry out the great law of soul evolution implanted in it from the beginning. Thus the repeated incarnations of the soul, not only the soul cell but the great aggregation of cells known as man, is found to be a fact which explains the continuity of traits of mind and body handed down from generation unto generation. It is not in the flesh that we inherit but in the thoughts of the flesh. The flesh has returned to dust, but its memories endure until a higher mind power cleanses and lifts their degeneracy to purer states of consciousness.

It is related in Genesis that when fleeing from the destroyed "cities of the plain," Sodom and Gomorrah, Lot's wife looked back, "and she became a pillar of salt." Salt is a preservative, corresponding to memory. When we remember the pleasures of the senses and long for their return, we preserve the sense desire. This desire will manifest somewhere, sometime, unless the memory is dissolved through renunciation. The desire for sensation in the flesh in one incarnation may be expressed in a strong desire for personal love in the next. Having become subconscious, it works in the subcenters of the organism in a fever of anxiety to attain its object, and it may be named consumption, or some other cell-consuming disease.

Modern medical science has traced nearly all the ills of the body to microorganisms. The popular remedy is a germ composed of microorganisms of like character but weakened power, that will neutralize the work of the disease producers by competing with them in the same field. Smallpox germs are introduced into the system and a mild case of smallpox given to the patient,

through the gentle but subtle fight for purity on the part of this type of germ. In order to make the patient immune, it logically follows that he must continue to have smallpox germs in his system, because if they should desert him he would again be open to attack from the barbarians. Typhoid fever is quieted, or forestalled, by turning loose in the system good-natured typhoid germs. But the cause is not removed, and those who follow up such cases say that serums are causing and spreading new forms of disease, and in various ways making the human family less virile. The writer knows of one instance where a healthy boy was vaccinated. A few months later he was attacked by rheumatism, which ran into hip disease, and the doctors said it was caused by impure blood. All of which goes to show that the right kind of serum has not been discovered by medical science, and that diseases are not cured but merely diverted to other channels and eventually break out in other forms.

However, we see that bacteriologists like Koche and Pasteur are on the right track; but they have not found the pure serum. It is true that the bodies of men are being destroyed by disease germs, and until the right kind are found to neutralize their destructive tendency it would be a calamity to stop the work which they do. Destructive germs are the creations of destructive thoughts, and until the specific thought is found and destroyed, it will be useless if not calamitous to do away with the effect of the destructive thought. Destructive thinking separates soul and body, and when the separation is complete, bacteria take up the work and distribute the wreckage over the earth. If it were left intact, this planet would soon become the abode of mummies, and the dead would crowd out the living. Then, so long as people continue to die, it is well that microbes make their bodies of some use.

Imperious Cæsar, dead and turned to clay,  
Might stop a hole to keep the wind away.

When the body becomes locally infested with bacterial thoughts and separates from the Higher Self, a forced removal of the adverse colony, by surgery, sometimes gives at least temporary relief. Man is the dominant thinking and character giving force of the earth, and he has made it a place of desolation when it should be a paradise. The elementals rise up and torment and destroy humanity with pests, storms, and earthquakes, because of man's lust, anger, arrogance, and ignorance. Tradition says that in the dim past the earth itself was obsessed by men and women exercising the power of mind in lust, arrogance, and ambition, until extreme measures had to be resorted to by the Planetary God.

This tradition is that perversion of nature and her innocent life energies began cycles ago, when man in the first exuberance of psychic power built up a priestly hierarchy in the ancient continent of Atlantis. These masters of black magic dominated the world and dispossessed the Cosmic Mind. Extraordinary measures of safety for the whole race became necessary, and the Higher Powers planned and carried out the destruction of the continent Atlantis and all its people. The very soil of the continent had become saturated with lust and selfishness, and it was condemned as unfit to remain a part of the parent planet. The corrupted soil was scooped out of the Atlantic Ocean and thrown off into space, where it became the lifeless mass known as the moon. The earth reeled like a drunkard under this terrible surgical operation, and still wobbles out of a true perpendicular, the result of the shock and the removal of so large a part of its body. Before this catastrophe occurred, a tropical climate extended to the very poles, and the remains of tropical plants and animals are found to this day, as mute evidences of this great and sudden change in the planet's relation to the sun. The withdrawal of the warmth at the poles resulted in an unnatural coldness that congealed the rain into snow and ice, which slowly piled up at the poles

until they capped the earth miles deep. This brought about the great glacial period, which lasted thousands of years, a reminder of which we get in icy blasts from the north, with months of cold and snow. However, the earth is slowly regaining its equilibrium and will in due season be restored to its pristine golden age and all the desert places will bloom like the rose.

Those who seek to heal the body by introducing into it a new life stream from without, are attempting to do in a material way what Jesus attained spiritually. The vitality of the race was at a low ebb at his advent; he saw the necessity of a larger consciousness of life and he knew how to inoculate the minds of every one who would accept his method. In John 5:26, it is written, "For as the Father hath life in himself, even so gave he to the Son also to have life in himself." Life is spiritual, as every one admits who has tried to find it in a physical laboratory. No one has ever seen life in food or drink, but it is there in small degree, and it is through eating and drinking that the body absorbs that invisible life which physical science has named *vitamine*. Vitamine is the essential life within all forms, and being spiritual in character, must in its free state be apprehended by the mind. We feel life's thrill in our bodies, and through raising this consciousness of life to Christ enthusiasm, we may come to such fullness of energy that the whole life stream will be quickened and the congestions in arteries and glands swept away. "I came that they may have life, and may have it abundantly."

All spiritual metaphysicians know that the body and blood of Jesus were purified and that each cell was energized with original spiritual substance and life, until all materiality was purged away and only the pure essence remained. This *vitamine* or essence of life and substance, was sown as seed in the whole race consciousness, and whoever through faith in Christ draws to himself one of these life germs, becomes inoculated to that degree with Jesus Christ quality.

"He that soweth the good seed is the Son of man; and the field is the world." Like a seed planted in soil, the Word or thought germ will multiply and bring forth after its kind. "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing."

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## I THANK THEE

BERNICE L. FOSTER

I thank thee, O my gracious Lord,  
 For life, for health, for love;  
 I thank thee for thy gift of peace  
 Which cometh from above,  
 And, sweeping through this heart of mine  
 In never failing power,  
 Establishes a strength within  
 To meet life's every hour.

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## THANKSGIVING PRAYER

We praise and bless Thy holy presence to whom we are no longer as strangers. We know Thee to be the friend of the friendless and helper of those who need. Thou art our friend when other friends have failed us, and our helper in the hour of our extremity. We desire a fuller consciousness of Thy presence as the power within us. We now stand in the midst of the radiant splendor of eternal Truth and know our oneness with Thee. We thank thee, Father, for this overcoming joy: the crown of peace: the life of life. We praise Thee.  
 —Selected.

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Create in me a clean heart, O God;  
 And renew a right spirit within me.

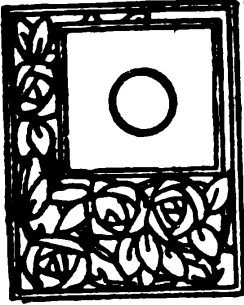
—*Psalm 51:10.*

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Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.—*James 4:8.*

# ELIMINATION

E. V. INGRAHAM



OUR spiritual progress is often hindered by our dragging along with us the wreckage of past experiences; also by our holding to ideas and beliefs of yesterday that can have no part in a truly progressive individual. Progress in any one is hindered to the degree that he persists, consciously or unconsciously, in holding to ideas which belong to the past and that have no vital part in solving the problems of today. How often we color the present and burden our minds with the hardships and limitations which we have experienced during days that have gone!

These hindrances to progress are not to be eliminated by forcefully ejecting them from one's being. The Christ way is expressed in the characteristic statement, "I came not to destroy, but to fulfil." If we go about this matter in the Christ way, we might more expressively choose as our topic, Redemption.

Every thought has intelligence, action, and form, just as you and I have. When an idea that is not conducive to progress lives in our consciousness, the effective way to overcome the condition is to redeem or reclaim the elements which have combined to give it expression. The instant these elements are re-claimed, the idea they presented is eliminated; it no longer has existence; the elements which gave it form are built into the new idea and the recurrence of the former idea is impossible.

For instance, if a person has an idea of fear which confronts him when meeting the various problems of life, he may, through sheer will power, force that fear into the background. However, it may be that at the most critical moment in the working out of those problems, the fear will come again, and prevent a successful culmination of the undertaking. The will power process is

not successful because the fear idea remains, and since it remains, it can return. On the other hand, a person may become conscious that such a fear exists and proceed to redeem the idea by realizing that in reality there is nothing to fear. This is brought about by the knowledge that God is the only presence and power, for through faith in the presence and power of God, a divine courage absorbs all the thought, action, and form of the fear. Gradually, as darkness gives way to light until it has no more existence, so does fear give way to courage, and the individual is free to "press forward in the courage and boldness of Divine Faith." This process can be so progressively carried out that even the physical imprint, or impression made by the fear becomes wholly eliminated, and the only way fear or its effect can recur in that one's life is by again creating it.

Paul's conception of this eliminative process is set forth in his expression to the Philippians, "forgetting the things which are behind, and stretching forward to the things which are before." This is an especially good course to follow, particularly when one realizes that true forgetfulness lies in completely remembering the opposite of the thing forgotten.

The application of this eliminative process is not confined to destructive ideas alone, but also to constructive ideas. Not that any constructive idea is to be eliminated from consciousness, but that our conceptions of today must be greater than those of yesterday. If so, the standards of yesterday must give way to the broader standards of today. Only by this process can we grow. One writer has expressed it: "When I believe today what I believed yesterday, I have ceased to grow." Not that one becomes fickle minded, or mentally changeable, but that each idea in consciousness is broadened by each added day's experience.

The question of denial very naturally arises in connection with the subject of elimination. Denial is not to be made with the idea of destroying anything. The

greatest effect of denial is to convince oneself that the thing considered has no power, for in reality nothing has lasting power in one's life aside from his belief in it. Therefore, denial merely destroys one's belief in the thing, and the moment that faith is shaken the thing looses its power over that one. When one is thus convinced, the matter of redeeming the elements which gave form to the feared thing is a small matter.

It is often said that affirmation is the "yes" and denial the "no" of the mind. One of the most effective forms of denial is to merely say no to the idea, or deny it entrance into the mind. Through man's power of choice, he can say what he will receive into his mind and what he will not receive. He should admit only those ideas which contribute to the fulfillment of his highest ideals. Denial may or may not be formulated in words. It may be a mere refusal to consider a condition, and this refusal may be easily accomplished where there is but little fear or belief in opposition. If the thing feared seems to have much power, it is well to take a more definite denial; but that denial should always have in it a constructive element, that one's own power to overcome may be strengthened.

"Nothing can trespass upon the sacred right of my own soul to come forth in me and express God in my flesh," is one of the most effective forms of denial. It denies the power of opposition and yet takes into consideration the indomitable power of the soul to express that which it is ordained to express. It is the opening wedge for the actual fulfillment of one's highest ideals. Mere denial without the positive element back of it to correlate one's forces, leaves the way open for a recurrence of the same or for the appearance of a similar condition.

One exceedingly effective denial was a potent factor in the recent world war, and doubtless did more to hold back the German advance than almost anything else. It was, "They shall not pass!" This was a great solid-

ifying power which unified all the resources of the allied armies. There was in it no element of doubt, and it included a great central purpose (the protection of Democracy) which correlated the forces of the allies and finally made their lines impregnable.

Destructive denial disintegrates, while a denial with a constructive element, whether that element is voiced or merely understood, has a unifying power which increases one's ability to overcome.

There is a time in one's spiritual progress when denial ceases to be a part of the eliminative process, and that is when one comes into the realization that there is really only one presence and power in the universe, and that presence and power, God.

But, you may say, what are we to do with such things as pain, poverty, etc.? Are we not to deny these? Yes, but let us first understand their origin, that we may more effectively deal with them.

We know that manifestation, whether it be health or disease, strength or weakness, poverty or riches, pain or peace, life or death, is the result of those ideas in consciousness which possess characteristics like unto the manifestation. Therefore to be free of manifestations which are undesirable, we must eliminate the ideas which produce them. This is accomplished by denying such ideas a place in consciousness.

To understand just how to deal with these ideas, may we not go back to their origin? There is just as truly a cause of our ideas as there is a cause of those things which we express. Every idea is fundamentally a product of the one Mind. God, directly or indirectly, is the great underlying cause back of every idea which has expression in the mind of man today. These ideas are like unto their Source, and are therefore infinite in character. It is only when these ideas are limited in their action in man's consciousness that he becomes disturbed. The feelings that result from limited action of Divine Ideas are unpleasant, and we have named them

disease, poverty, death, etc. So we see that even these secondary ideas are based upon the result of Infinite Ideas limitedly expressed in the individual consciousness. These conditions will be eliminated when their cause is eliminated. When we think only those thoughts which are one in character, action, and quality, with those in Divine Mind, the feelings of dis-ease will disappear, and also the ideas which we have developed to describe these feelings. This process is accomplished by resolving all ideas back to their infinite character and freedom of action in Divine Mind. This righteous action of ideas results in health, abundance, and life eternal.

There is a secondary idea in consciousness, which we may use as descriptive of the sum total of all these ideas which are limitedly expressed in consciousness. This word is personality. Personality is the sum total of ideas which have been "personalized," or brought down into that realm of consciousness which binds them in limitation as personal possessions and conceptions, separating them in effect from their inherent infinity.

Personality may be eliminated by denying in consciousness all limited ideas of ourselves, of others, and of the world about us, and by expanding every idea until it includes all of its divine or spiritual nature. By this process, all of that which has been given unto us is redeemed, and we become free in the consciousness that we are Spirit. In this state we see, feel, and realize, that all things are infinite, inexhaustible, and eternal.

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Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.—*II Corinthians* 4:1, 2.

# RENUNCIATION OR DENIAL A FUNDAMENTAL FACULTY

CLARA KEEN KELLOGG



**J**UDE THADDÆUS, surnamed Lebbæus, a disciple of Jesus Christ, according to the meaning of his name, represents a feminine quality in the individual. Thaddæus means breast, and Lebbæus, another form of the word, means man of the heart; both of these definitions indicate feminine qualities. Thaddæus, reigning in the sacral center or plexus in body consciousness, carries on the work of elimination. Thaddæus works in conjunction with James, who, representing the faculty of Judgment, presides in that part of the solar plexus found at the pit of the stomach; he also collaborates with James, son of Alpheus, representing Order and having his center of activity at the navel. Thaddæus is likewise closely associated with the Love Disciple, John, who finds his work of harmonizing and radiating joy, at the heart or upper part of the solar plexus, and with Andrew, whose center of activity is established in the lumbar region, and who stands for strength. We may say that Judas Iscariot, who finds his activity in the life center, or generative organs, and who carries the bag or holds in store the energies generated through the action and transmutation of good, represents the masculine element, of which Thaddæus is the feminine.

It is stated by some authorities that all diseases of mind and body have their origin in the alimentary canal. Others are positive that the whole trouble can be traced to the colon. These statements are only relatively true. The causes of all troubles of the body are in mind. Through carnal thinking and misuse of the powers, many of the functions and organs of man's body have come under condemnation. Organs which are the most necessary in sustaining life, are sometimes

considered impure, not to be thought of nor talked of, and they are most often abused and overworked. The average individual makes very little effort to understand the work of his life organs and to learn the right use of them as ministers to the body.

As man understands his body functions and his mind activities, their close relation, their dependence each upon the other, he increases his consciousness of God-given faculties, realizes his freedom, and demonstrates his ability to radiate life, love, wisdom, and power, for the spiritualization of his body and the uplifting of all creation.

When the science of choosing and eating foods is understood and man sincerely and faithfully takes into his body only those foods necessary to its upbuilding and helpful in a transmutation into the psychic and spiritual forces which he understands and allows expression through him, he will find that elimination, or at least the work of Thaddæus, has not altogether a downward trend and a dissolving tendency. Rather, he will find that the sacral plexus is the center which draws upon and distributes the energy and nerve fluids which are stored in the life center. Transmutation is the upward movement and distribution throughout the whole nervous system of the energies, that, in the unregenerate man, are largely dissipated and thrown out through lack of knowledge of their character and office in the construction of soul and body.

This nerve fluid is drawn upward through the spinal cord, flowing out into the body through four general streams. These streams or chief centers of activity are the head, the heart, the abdomen, and the generative system. In Genesis, man's nervous system is referred to as a great river. "A river went out of Eden to water the garden; from thence it was parted, and became four heads."

Actual knowledge of these forces and powers and

activities of being is as necessary to man in his spiritual expression as are true consecration and renunciation.

Jesus was a master who taught and demonstrated complete salvation and transformation. He understood and was obedient to the Laws of Being. God, his loving Father, was also recognized by him as the Principle of Being.

Through faith in the teaching of her church fathers, Mary, the virgin mother of Jesus, had prepared herself for the heavenly guest. She was faithful in training the child mind in the Truth of Being. Jesus was taught that God was his Father, and the Spirit within him readily responded to the Truth. Very early in his life, Jesus was conscious of his God-given powers and of his mission in the world. However, it was necessary that he should understand and train his body consciousness, that it might be equal to the expression of the powers he realized as his by divine birth. Jesus was for years engaged in quiet study and practice of these truths in his own life before he came forth proclaiming to the world the Truth that he was the Son of God.

Spiritual understanding reveals the Truth that Jesus spent much time in teaching his disciples and the people the necessary steps in man's three-fold expression: The identifying of the spirit in man with God-Spirit; the realizing that the soul must embody and radiate Divine qualities, and that the body is the temple of God, through which Spirit and soul must work. But, as stated before, his great work was the proving in his own life of the Truth of Being, and in this proof the giving to the race that positive assurance of man's spirituality which will lift out of bondage and limitation. The details of individual salvation are revealed to us by the Holy Spirit, which Jesus said would come and make plain to us all Truth, being our comforter and teacher. See John, chapter 16.

It is a fact that the consciousness must be prepared, by a renunciation of the carnal and by an acceptance

of the spiritual and a consecration to it, for the revelation and work of the Spirit in soul and body. An unregenerate man cannot receive the things of Spirit. We know this by our own experience. Things that are clear to us now, at an earlier time would have seemed utter foolishness or entirely beyond our comprehension. After mind and body have been cleansed, truths are a light and a power to us and in us.

We cannot be free to transmute and to give forth to others helpful powers, so long as we are chained to earth by material desires and beliefs. Freeing thoughts (renunciation) are necessary.

All of our surplus energy and life and love (over and above what is actually needed for the healing, renewing and transforming of the body) should be lifted up and sent forth, by spiritual power of word and thought, for the teaching and healing of the nations. This is accomplished by bringing up the vital force through the spinal cord to the brain in the head, where it finds expression as wisdom, will, understanding, etc., and through the sympathetic nerves to the heart, where it expresses as love, intuition, joy, etc.

Thus, spiritual living makes for increased power, which expresses through these centers. The reason why one engrossed in material pursuits cannot be a spiritual teacher and healer, is that the force which should be converted into love and wisdom radiations is turned down and out to sense, generation, materiality, etc. The resultant physical effects are troubles in digestion, assimilation, elimination; these terminate in loss of vitality, life.

The man Jesus, understanding the powers of his own being (disciples of the *I Am* presiding in him over his own centers of consciousness), was able to discern in other individuals the same qualities, though latent, and through his encouragement and instruction, his lending his powers, as it were, he "called" the twelve disciples and increased their efficiency, until they be-

came recognized leaders along spiritual lines, helping him in his ministry.

The disciples were consecrated to their work, had great faith in the power of God, did many mighty works. They discerned truths beyond their power of expression. They did not make the demonstration of complete redemption and transformation of soul and body, because they lacked knowledge; they were not educated in the mystical fusion and activity of God-Life in the consciousness and organism of man. They lived by faith—the assurance of things *hoped* for, a conviction of things *not seen*. They had a certain intangible assurance and a conviction of the powers which they could not see or clearly grasp. They felt that it was their mission to go into the world with the Truth that Jesus taught them, sowing the seeds of living words that would ultimately develop in the individual consciousness as the only Reality. But they did not claim for themselves regeneration and redemption of the body, as did Jesus.

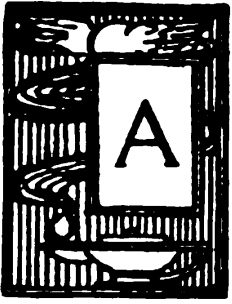
As the individual finds himself, he desires and wills to show forth in his soul and body the perfect qualities he knows to be his. His body ceases to be a wonderful machine of which he knows little; he begins to realize that it is a vibrant center of spiritual forces and energies. He finds it to be the expression of ideas; he discovers it to be an aggregation of thought centers, capable of expressing his every wish and desire. He is no longer satisfied to live in a house which he has not explored and of which he has not the keys. He determines to know himself and to direct his life according to the Christ pattern, which is the Perfect Man.

As the work of his own development proceeds, man must let the light of Spirit shine in his life, for the encouragement and for the drawing of others to their indwelling Christ. But this cannot be done effectively and permanently until, like Jesus, he has "called" his twelve disciples or faculties of mind, soul, and Spirit.

When this has been done he can say and realize as true, "My words are Spirit and they are life."

## THE RENUNCIATION OF THINGS

F. B. WHITNEY



**A**S ONE comes into the higher understanding of true values and right relationships, his first desire is to "lay aside every weight" and to free himself from every limiting encumbrance, that he may rise into the consciousness of perfect freedom and attain possession of those things which give peace and satisfaction. Before one touches the truth of his being, he finds himself in a hustle and a confusion, bartering and scheming with other men in the great game of business to see who can come out on top with the most possessions, the greatest amount of accumulations. Through it all, one sees a blind struggle for satisfaction and the alluring promise that just a little ways ahead is the reward and prize. The life sacrificed to "making a fortune" is generally enmeshed in the net of financial uncertainties and adulterated with material thought and commercialism. Those who "succeed" in wresting money and lands from less wary persons enthrone themselves as lords of finance and princes of this world.

Money sealed up in banks and vaults causes stagnation in finances, and only through the freeing thought can the belief in panic and hoarding and greed be made to give way to uninterrupted circulation and prosperity. The unnatural element in the ordinary commercial relations is so apparent that even men who have succeeded in the conflict for spoils and accumulations turn from them in disgust and look for some avenue through which they may turn the swollen surplus back into the great universal current. Only in proportion to man's

disposition to work for the highest good of the race, can he himself become rich in soul and spirit.

Some reformers have sought to arrive at the solution of social and financial entanglements by submitting schemes and plans which seem to cause more hardship and dissatisfaction. When Truth is brought to bear upon the situation, it shows us that man's work is not to accumulate but to understand the laws of his being. His whole capacity to bring forth and handle things should be exercised only that they may in a measure help to lighten the burden of human experience, while he is coming into a clearer understanding of his unity with God. It is unnatural that his thought should be so engrossed in accumulating and hoarding things that he should have no time to get still and know the truth of life. When the battle for money and things absorbs man's entire thought and enslaves him, money becomes an evil. Man's part is to make use of things wisely, always knowing his power and dominion over things and circumstances. It is God's will for him to have everything required for his highest development, but if he would come into the true riches he must find that giving his entire substance to laying up material treasures only serves to impoverish mind and body and to lead away from the real source of prosperity.

When the rich young ruler came to him, Jesus said, "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. . . . It is hard for a rich man to enter into the kingdom of heaven." Jesus probably saw that this man was in bondage to accumulations; that he had to turn his thought continually to their care and upkeep; that he was enslaved to them; that he looked upon them as able to give him power; that he was withholding from the great stream of supply that which should freely circulate. Was this act of selling these accumulations the way to heaven? It

was the shifting of his thought from things to the real treasure, which was to bring him to heavenly riches.

The renunciation of things, the giving up of the false aim to accumulate and hoard that which the individual cannot use, must come before one can become a steward in the Father's mansion. When Truth comes into the home it often occurs that the housekeeper begins to rid the house of all useless furniture, cleaning the attic of all stored up "inheritances" and those things upon which the old standard of value was set. A short time ago the writer saw in a store window, a great heap of gold and silver trinkets and heirlooms, given, many of them, at quite a sacrifice that money might be raised for a national drive for funds. The thought that came in this connection was, "Oh! how the minds of all those people will relax, after holding so tenaciously to these things: what an opportunity for an inflow of the rich and abundant ideas of the new order!"

People have been known to throw themselves into an extreme state of mental and physical discomfort through having lost some small article upon which the false standard placed value. Oftentimes large sums of money are offered for the return of a possession which one who understands Truth would not have time to give care and attention. Men have been known to give a lifetime's earnings for some "thing," which, through sentiment or superstition, they looked upon as having power to give them happiness.

Eliminate from your consciousness every belief that the possession or the loss of anything can give you pleasure or pain. Renounce every claim of the world of commerce to call you from that which the Spirit of Truth has shown you to be the true path and your individual work. Cease to live in the whirl of accumulations and live in your body. Dispose of every accumulation which serves to keep you from knowing God as your very substance and life. Give, to those who can use them, those books and articles of clothing and furniture

which make a congestion in your home and affairs. Make a clean sweep, that the old order may pass away, that you may be free from the race struggle and enter into the liberty of the New Age.

Favored indeed is that man, who, having seen the fallacy of devoting his life to money-grabbing and to the care of money, turns his energies and talents to making the lives of others easier and happier. Looking back over history, few persons stand out with greater prominence than those who have helped to free the race from bondage to the old order, those who have helped to educate and illumine, those who have sustained colleges, religious institutions, and founded libraries. Today we are gaining a new and better idea as to what a college should be and what a church should teach; the day dawns when school and pulpit will publish the message of the Christ, which alone can free man from sin, disease, and death. At the present time, schools and temples are being built for the express purpose of teaching the practice of the Jesus Christ life in home, business, and other walks of life. Those who look to men of a generation ago as saviours of their race through having made possible the dissemination of knowledge to their fellow men, will find in this new day a keener zest in giving forth the message of Truth which makes minds and bodies happier and healthier.

The very keynote of present day civilization is struck when one sees his wonderful opportunities to deliver to those who need freedom from religious superstition and physical pain, that message which will lift them to the heights of illumination and understanding. It is according to the measure in which we detach ourselves from the world of things that we gain the consciousness of noble purpose and the means to serve in fullest capacity. Even the medieval churches recognized the value of vows of renunciation of material accumulations, that their followers might be free to perform religious duties as they were then understood. To-

day we need to be certain we are not attempting to do the works of the Master with one hand, and trying through lack of faith to steady our affairs with the other.

According to the old teaching, prosperity may come through managing finances and accumulating things; according to the new, it comes entirely through having freed the mind of all burden of things and having gained the consciousness of true riches. It is for the purpose of establishing the new order of prosperity that we preach the gospel of the elimination of accumulations, that the mind may relax and be awakened to the Truth of real prosperity. One may ask, "Will not this ridding oneself of things tend to deny the necessary things away?" To this can be answered, "One can demonstrate the things real and necessary for life only through having a mind free from bondage to things."

In the new consciousness, there is no worry, no plodding, no strain. Through consciousness of the omnipresence of substance and our unity with God, we receive just what we want when we want it, ample for the purpose for which it is desired. This is the life. Learn to handle substance. Unite yourself with its omnipresence and mold it through your thought into whatever you desire. If you do not look to things for your supply, you can find yourself at any place and at any time and declare the Word and know your supply will manifest. A man does not need to accumulate tax money through the year if he has the consciousness to reach out and draw to him the money when it is needed. The illustration of drawing money from the mouth of a fish is indicative of the easiness with which money can be demonstrated through the most common thing at hand.

The gospel of the New Age is prosperity, not poverty. Perhaps after all, those who have been most in bondage to poverty are those who have been chained to the belief in accumulating and hoarding. Precious,

indeed, in the sight of the Spirit is that one who gains the higher vision and loses personal ambitions in the great service of Truth, making the way easy for other men to become rich in the consciousness of their indwelling God. The renunciation of self makes it possible for us to sing with one accord an old thought in a new setting:

Man's humanity to man,  
Makes countless ages sing.

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### BE THOROUGH

Now as he spake, a Pharisee asked him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marveled that he had not first bathed himself before dinner. And the Lord said unto him, Now ye the Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? But give for alms those things which are within; and behold, all things are clean unto you.—*Luke 11:37-41*.

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### THE HILL OF JEHOVAH

Who shall ascend into the hill of Jehovah?  
And who shall stand in his holy place?  
He that hath clean hands, and a pure heart;  
Who hath not lifted up his soul unto falsehood,  
And hath not sworn deceitfully.  
He shall receive a blessing from Jehovah,  
And righteousness from the God of his salvation.  
—*Psalms 24:3-5*.

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I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name.—*Revelation 3:8*.

# SUNDAY LESSONS

LESSON 8, NOVEMBER 21, 1920.

Unity Subject—ORGANIZING THE POWERS OF  
MAN'S BEING.

International Subject — THE TWELVE SENT  
FORTH.—Matt. 10:5-8, 29-31, 37-42.

5. These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

29. Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father:

30. But the very hairs of your head are all numbered.

31. Fear not therefore: ye are of more value than many sparrows.

37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

38. And he that doth not take his cross and follow after me, is not worthy of me.

39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

GOLDEN TEXT—*Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.*—Matt. 9:37, 38.

**SILENT PRAYER**—*All the powers of my being are open and receptive to Truth.*

We get the most good out of Scripture study when we apply the lesson directly to ourselves. The life of Jesus is the life of every man written large. When we read the incidents of his life we profit in the largest degree if we take them as the possibilities within us. What he did we can do, if we think and act from the same standpoint that he did.

Right here is where man cavils, and depreciates his own capacity. Having thought and acted from the plane of sense, and gotten the limited results which that plane yields, he does not take into consideration the fact that he has other and higher fields of thought and action. There is a spiritual man, a mental man, and a body man; yet "these three are one." It is one *I* functioning on several planes of action. It is not claimed that the man who has centered his *I* upon the body can bring forth the literary gems of Shakespear. His ideas do not run in that channel. So the one who has not risen higher than the intellect cannot bring forth the fruits of that more interior plane of action, the spiritual. Yet these are all to be compassed by man. It is not a question of accomplishment in one short life, or ten thousand lives—time, place, and the various changes incident to human birth and death, are ignored by one who sees the unity of spiritual life. All the factors entering into man's being are visible to such an one and he says, "You shall do these things and greater."

To know himself, man must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the *I Am*. This is represented in today's lesson by Jesus going about all the cities and villages, teaching, preaching, and healing. This represents the *I Am* in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions. But there is yet no organized harmony—"they [thoughts] were distressed and scat-

tered, as sheep not having a shepherd." The *I Am* must have agents to instruct the great flood of thoughts that surge about the consciousness—that is, the faculties of the mind must be spiritually disciplined and their right relation established, so that it will not be necessary for one's special attention to be directed at the will or the judgment in order to have them function in spiritual ways—they must be educated, and then they will do the Master's will obediently, whether he is consciously present or not.

This brings us to the calling of the twelve disciples, and the giving to them authority over "unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." These twelve powers of the mind to which you give authority to cast out all discordant thoughts, are: Simon (faith), Andrew (strength), James (judgment), John (love), Philip (power), Bartholomew (imagination), Thomas (reason), Matthew (will), James, son of Alphæus (order), Thaddæus (elimination), Simon, the Canaanite (zeal), Judas Iscariot (appropriation).

Their specific work is in your own consciousness, the educating of your own *Is-real thoughts*—the error or *unreal* thoughts are to be utterly cast out. The *I Am* roams the universe through, and can teach and heal wherever it wishes, but the disciples, or faculties, are not expected to act outside of the individual consciousness.

"Go not into any way of the Gentiles, and enter not into any city of the Samaritans." If in healing another you lose vitality, you are letting your Andrew (strength) go into the "way of the Gentiles." This is magnetic healing, which is forbidden by the Christ. You are authorized to *speak the word of strength* to that faculty in another, because it is a true statement, and the law will be fulfilled in divine order.

In order that all of our thoughts may be redeemed, doubt and fear must be overcome. Doubt and fear

hinder the work of the faculties, as barnacles impede the progress of a ship.

In the 29th, 30th, and 31st verses, we are shown that there is nothing to fear under the Divine Law, for every detail of our lives is taken care of, even the hairs of our heads being numbered.

Fear originates principally in ignorant desire for self-preservation. The personal self, thinking that it has existence apart from God, feels its weakness and becomes afraid. In desperation it catches at material things for support. It must be willing to let go all these temporary helps before it can lay hold of the everlasting Source of life.

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

Jesus represents God perfection expressed in man. When we build the Christ perfection into our faculties and thoughts, we realize our unity with God. We give up the little personal selfish ideas in each phase of our consciousness, and put in their places the true Christ ideal. We lose the old life and find the new life.

Every little thought that is nourished by the Christ message will bring us a good reward in health, happiness, and prosperity.

#### QUESTIONS

1. How do we get the most good out of the Scriptures?
2. How can man know himself?
3. What is the specific work of the twelve disciples in the consciousness?
4. What is necessary to be done before all our thoughts may be redeemed?
5. How is fear overcome?

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LESSON 9, NOVEMBER 28, 1920.

Unity Subject — HOW THE SPIRIT ANSWERS  
THE INTELLECT

**International Subject — HOW JESUS WAS RECEIVED.—Matt. 11:1-6, 16-19, 25-30; 12:14.**

1. And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

2. Now when John heard in the prison the works of the Christ, he sent by his disciples

3. And said unto him, Art thou he that cometh, or look we for another?

4. And Jesus answered and said unto them, Go and tell John the things which ye hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6. And blessed is he, whosoever shall find no occasion of stumbling in me.

16. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows

17. And say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

18. For John came neither eating nor drinking, and they say, He hath a demon.

19. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

14. But the Pharisees went out, and took counsel against him, how they might destroy him.

**GOLDEN TEXT**—*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*—Matt. 11:28.

**SILENT PRAYER**—*I do not fight evil. I overcome evil with good.*

John the Baptist represents the intellect hemmed in, imprisoned in Castle Malcherus, through seeing sin and evil large and condemning them. Some people see the evil in the world as a power so formidable that it paralyzes all their efforts, and they accomplish nothing in the service of Truth. To them sin seems a reality; they fight it, and it fights back. In the end, it imprisons those who stoop to quarrel with it.

Sin and evil cannot be met successfully on their own plane of action—which is in material consciousness.

The Christ does not strive with sin and evil in its many forms, but asserts absolute Spirit dominion and "puts out" these "plagues and evil spirits." When intellect (John) sends out its thought of doubt as to the identity of this miracle-worker, the reply is not one of argument, but observe the results—"the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

This is typical of that special development of the individual where true reform begins. So long as there is a desire in the mind of any man for a drink of whisky, that desire will bring the whisky into visibility. That is a law fundamental to Being in its manifesting processes, and it cannot be broken. "Blessed is he, whosoever shall find no occasion of stumbling in me," means that the one who puts no obstruction of intellectual methods in the way of Spirit's work, shall have blessings, or increase, in that which he is doing in the Christ way.

Jesus thanked the Father that the wonderful laws of Mind and Spirit were not made plain to the intellectually wise, because they would use them to further their per-

sonal ambitions. We see this exemplified in the present widespread movement in mental healing. The law is being appropriated by the intellectually wise, and they are using it to perpetuate the old mortal ways in money making, exalting the powers of personality, etc. But they will fall short. It is the "babes," those who are innocent and childlike, willing to give up all of self and selfish aims, who will have the mastery of Israel revealed unto them. It is to the obedient Son that all things of the Father are delivered.

Those who labor to build up mortal institutions, and thereby become heavy laden, are invited to come unto the Christ and find surcease of difficulties. Those who are striving to sustain the demand of mortality, according to the worldly standard, are bidden to come to this meek and lowly Christ within and find rest.

#### QUESTIONS

1. What does John the Baptist represent?
2. Can evil be successfully overcome by evil?
3. What is the Christ method of overcoming sin and evil?
4. How does true reform begin in the individual?
5. Why are the wonderful laws of Spirit kept from the intellectually wise?

#### LESSON 10, DECEMBER 5, 1920.

Unity and International Subject—THE GROWTH OF THE KINGDOM.—Matthew 13:24-33.

24. Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares also among the wheat, and went away.

26. But when the blade sprang up and brought forth fruit, then appeared the tares also.

27. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

28. And he said unto them, An enemy hath done

this. And the servants say unto him, Wilt thou then that we go and gather them up?

29. But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

30. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

GOLDEN TEXT—*Fret not thyself because of evil-doers.*—Psalm 37:1.

SILENT PRAYER—*The kingdom of heaven is at hand.*

Metaphysical teachers find that their most difficult work is the persuading of students to recognize heaven as a condition of mind. Jesus evidently experienced like difficulty in making himself understood, which accounts for the numerous parables and comparisons he gave of the kingdom of heaven. The comparisons he used were illustrative of some condition pertaining to the kingdom, and never did he give description of it as a place located in some distant heavenly realm.

Yet in spite of these oft repeated illustrations by Jesus, showing the kingdom of heaven to be a state of consciousness, the great mass of Christians are today teaching that it is a place, to which those people who accept Jesus as their saviour, go when they die. There is no authority in the Bible for such doctrine. If such a place existed, Jesus would certainly have described it plainly, instead of giving parable after parable and illustration after illustration, showing it to be a state of consciousness to be attained by man.

The mustard seed comparison is to show the capacity of the apparently small thought of Truth to develop in consciousness until it becomes the abiding place of a higher range of thoughts (birds of the air).

The "leaven" is the Truth and the "woman" is the soul. When a word of Truth seems to be hidden by the inner mind, it is not idle, but is quietly spreading from point to point. This process continues until the whole consciousness is vitalized by Spirit. People who have for years had this hidden word of Truth at work in them are quick to respond to a larger exposition of the Divine Law, and we recognize that they are ripe for the Truth.

In the parable of the "tares," heaven is described as a condition where shall remain only the good. The evil is likened unto "tares" sown among the wheat; these are allowed to grow with the wheat until the harvest, then they are destroyed, leaving the good only.

Those who have lived in the delusion that time and place are real, have assumed that this "harvest" was a great judgment day, awaiting all men in the future. But Jesus taught the opposite of this when he said, "The kingdom of God is within you." It must be that there is a state in the mind of humanity where this kingdom of goodness and harmony is supreme.

Consciousness of this state is the "good seed" which is sown in the soil of mind, to be cultivated, and, from its increase, a harvest returned to the Giver. The "tares" are the failures, the shortcomings, which result through negligence on man's part. "While men slept" the enemy sowed the tares.

It is in the *mind* that these states are active or inactive. His mentality is the kingdom which man rules, and through which he will bring forth heaven. Heaven is already there on one plane of mind, but it must be established on all planes. The so-called evil has place in certain stages of growth, or the Master would not have recommended that it be left alone. Yet man must

know that the "harvest" is taking place every day, every hour, every moment, and that the good thoughts and the evil thoughts are constantly coming into a state where they are ripe for the "fire" or the "barn."

It is this selecting process that finally establishes in the whole consciousness the good only, and man gets the joys of the kingdom of heaven as he goes along. If he is industrious in separating the "tares" from his good thoughts, he will bring into visibility that peace and harmony which is his in Spirit, and the kingdom of heaven will be established in his mind and body. When enough men have thus been faithful, all violence will cease, and the earth will take on peace and harmony. There will be no wars and no cyclones. The gentle rain of heaven will fall as a dew over all the face of the earth, and all the desert places will bring forth abundantly. Poverty and famine will vanish. Disease will be no more and death will fall upon none. The bodies of men will not grow old, but increase in lightness and symmetry with every added spiritual thought, until gravity no longer holds them to earth, and millions will build abodes in the air all about this beautiful planet. Thus is the kingdom of heaven to be established by man, with this world as the center of operation.

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

"And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

"And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God:

"And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

"He that overcometh shall inherit these things; and I will be his God, and he shall be my son."—Rev. 21: 1-4, 7.

QUESTIONS

1. What is Heaven?
2. What does the parable of the mustard seed teach?
3. Explain the parable of the leaven.
4. What are the tares? the good seed?
5. When does the harvest take place? What is the harvest?

LESSON 11, DECEMBER 12, 1920.

Unity and International Subject—WHAT THE KINGDOM OF HEAVEN IS LIKE.—Matt. 13:44-58.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

51. Have ye understood all these things? They say unto him, Yea.

52. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

53. And it came to pass, when Jesus had finished these parables, he departed thence.

54. And coming into his own country he taught them

in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?

56. And his sisters, are they not all with us? Whence then hath this man all these things?

57. And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.

58. And he did not many mighty works there because of their unbelief.

**GOLDEN TEXT**—*The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.*—Rom. 14:17.

**SILENT PRAYER**—*I will seek first the kingdom of God, for I know that all things that I may need will then be added.*

The treasure hid in the field is the logical truth that all that is belongs to Being and can be brought forth by one who gives up the without and looks within for the real value.

The merchant is one who is seeking the "jewel of the soul," or spiritual good, through exchange of thought, discussion, and argument. He also must give up all these so-called values for the inner pearl.

The net cast into the sea is that state of mind that seeks for Truth in many places and gets much that has to be thrown away.

The "end of the world" is the point in consciousness where the true thoughts are in the majority and the error thoughts have lost their hold. This is the final consummation of the regenerative process and everything that has been stored up in consciousness is brought forth and becomes of visible, practical value to the man. This is the "householder" who brings forth his "things new and old."

The kingdom of God is not eating and drinking

[sensuous things], but righteousness and peace and joy in the Holy Ghost.—Rom. 14:17.

QUESTIONS

1. What is the treasure hid in the field?
2. Who is the merchant?
3. Explain the parable of the net.
4. What is the end of the world?

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THERE IS NO WEALTH BUT THE ONE

God-abundance is infinite.

God-abundance never changes into something else.

God-abundance never ceases to be in any place.

God-abundance is universal, now, in every time and place, whether I believe it or not.

It is the only Being in the universe.

It is the only Substance.

It is the only Source of my supply. I do not look to any personality for my supply, for God is the only Wealth.

Therefore, utterly disregarding every appearance to the contrary, I open my soul to the full presence everywhere now of the one God-abundance, the only Source of wealth.

In Infinite Wealth there is enough for every race, every individual. For me to express Wealth does not prevent every one else from expressing it. It is universal. It is the only thing to be expressed, for in God there is no lack.—*Daily Studies in Divine Science*.

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If ye are true believers in Christ, you are passed from death to life; and if passed from death, then from sin that bringeth death; and if your faith be true, it will give you victory over sin and the devil, purify your hearts and consciences (for the true faith is held in a pure conscience) and bring you to please God, and give you access to him again.—*George Fox's Journal*.



# *The Home*

*Christ is the head of this house.*

## WITH MY WORKBASKET

Blessings on you! Who would believe that a workbasket could be such a cheery comrade! Your stillness, your serenity, the "homey" simplicity of you, never fail to impart strength and comfort when I bring to you my perplexities.

If only my grasp on Truth were stronger, my vision clearer! If only I could say of all falsities and all undesirable appearances, "None of these things move me!" I have to look back over the years, now and then, to find encouragement. Comparing the then with the now, I see that I am overcoming. There have been glory steps all along the way. I have put off the old, and put on the new to a degree that is marked to myself and to others. So I thank and praise the Father, and magnify the Christ that liveth in me.

The special difficulty today is a financial one; a seeming lack of money to meet crying needs. Since it is primarily George's difficulty, let me get that coat he wants made presentable for office wear. Now, while I mend that rent in the back (a friend aptly remarked that it was better to be rent in the back than back in the rent—alas, George is both), while I render first aid to this long suffering garment, my thought goes out to the wearer and to the family affairs. Dear Father, God, think in me and through me. May divine radiations, focused by the word, mold the ever present substance, and be out pictured in the freedom, which is the heritage of every child of God. Let my work represent the

power of Love in action, and the mended garment typify mended financial conditions.

Here's the situation: Brother George is a good planner and a tireless worker, but business is dull, and the terrifying specter, Worry, holds him in her grasp. Helen is just entering State Normal School, Philip's expenses at Tech are heavy, Richard and Harold must be provided for, and we don't see where the money is coming from to meet these and other demands of this aspiring family.

Reading the Gospels, I am impressed with the fact that even Jesus needed money. Did he not tell Peter how to get enough money to pay taxes "for me and thee?" We may infer, therefore, that money enough to meet all obligations of the Cæsar plane (the so-called material world) awaits our taking and using. It seems to be simply a question of appropriating a sufficiency to satisfy daily needs and meet emergencies.

How inconsistent, how untrue, to speak of Jesus as poor! A bank account is unnecessary when one can at any moment tap the universal supply and instantly receive whatever one asks for. What need of storehouses and barns when one can make bread of stones, turn water into wine, and feed five thousand with five loaves and two fishes! Jesus knew the law, and understood how to apply it to every problem of daily living, and in our inmost soul, in the Christ of us, we, too, know and understand. Oh! to be so immersed in Christ, to so put on the God consciousness, that we may speak with authority in his name! "All things that are mine are thine," yes, the awakened soul knows this statement to be gloriously and scientifically true. We recognize the principle back of the words. We know that each and every one of us is unified and identified with the substance from which proceeds all supply; that because of who and what we are everything we desire is ours at this moment. Indeed, the desire is the divine urge impelling us to seek our own. The supply creates the de-

mand. But to make the reality actual and concrete—ah! there is the rub! Well, I am confident that, earnest seekers as we are, George and I shall find Aladdin's lamp when we are wise enough to use it rightly.

Meanwhile our everyday problems are our everyday opportunities. "Hold the thought, and hustle," is the way one Truth teacher puts it. George says that he is better at hustling than at holding the thought, and that I must hustle to hold the thought for the family. Well, here's hoping that the thought will hold him. He is willing enough, and it is helpful to know that we are helping each other and everybody touched by our radiations—a company no man can number.

*Aunt Christiana.*

## A VISION OF THE CHRIST CHILD

M. S. FLINT

The beautiful story in Luke of Mary's conception of the Infant Saviour impresses one with deep reverence for the Jewish maiden because she manifested a perfect willingness to do the Lord's will. Her very soul sang a song of praise and rejoicing because she had been chosen from on high to be the mother of the Holy Child, Jesus.

The Hebrew meaning of the word *Mary*, is *exalted*, and another interpretation is, *divinely favored*. Mary's spirit showed a great sense of exultation as she broke forth into the song,

My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Saviour.  
For he hath looked upon the low estate of his handmaiden:  
For behold, from henceforth all generations shall call me  
blessed.

The mother of Jesus showed her beautiful spirit in every line of her noble face, if one may judge from the pictures of the Madonna, as painted by famous artists. It is true that these faces are but images of man's high-

est conception of the virgin Mary, but we can but believe the artists were inspired when they gave them to the world. Of all the visions of Mary, the one that impresses one the most deeply is the Sistine Madonna by Raphael, because of the faultless features and the strong graceful outlines of the body. She holds the Infant Saviour in her arms of love, and her whole bearing depicts nobility, poise, and beauty of character. The light of her mother love shines in her eyes, and one can almost feel that she is dreaming of the wonderful future, which was even then foretold in the face of the Christ Child; she seems to have caught a vision of his healing ministry, and of all that he was to accomplish in the world.

We, too, may daily catch glimpses of the Christ Child if we will but honor him in our lives by acts of service and obedience, thus incarnating in our being the principles of truth which he taught. Bishop Brooks wonderfully expressed Christ's presence in his hymn,

O Holy Child of Bethlehem  
Descend on us we pray,  
Take out our sin and enter in,  
Be born in us this day.

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## THE SUNDAY SCHOOL

[At the I. N. T. A. Congress held in Kansas City, September 19-26, this year, Mrs. Louise C. Newman, superintendent of the local Unity Sunday School, gave the following outline of the work, as carried on under her direction. In future issues of Unity Mrs. Newman will present details of class work and methods in general.—EDITOR.]

My subject is "Practical Application," and I speak of Unity Sunday School because it has been my privilege and great joy to watch the application of the Unity ideals in this particular group, and to note their development in Divine Harmony.

We have earnestly endeavored to set a new stand-

ard. In one spiritual day the child is prepared for six material days: Six days of visible education; of formation of character for material use; application of material ideas; hygienic care of a material body; systematic dispensation of commercial interests and domestic possibilities.

In one day of every seven, the child may receive its "invisible education," which Paul has shown us is the key to salvation. When he told us to have the vision, it was a simple direction to open the eyes of the Mind. This we do through the "Prayer of Faith."

The question is frequently asked, "How shall I present the Truth to my child?" Say rather, "How shall I preserve the Truth in my child?" These little ones come through us filled with all the potentialities of Being, which we know as qualities of Mind.

How shall we draw these qualities into manifestation, and establish them in the consciousness of our children, that they may grow into the perfect embodiment of the Christ Idea?

In Unity Sunday School we have a working plan that may be used successfully in every home or school. We call the tiny tots "Love Fairies." Up to the age of six, they are kept in the knowledge of God as Love. They are shown the relation to the God Idea of Love, and how they may develop and express Love in the earth. "Little children . . . love one another." God so loved the world that he gave the creation born of himself a perfect image in the minds of men, that they might have everlasting life.

We present these ideas in terms of understanding to our Wees.

In our second class, the "Willing Workers," we develop helpful thoughts, application of the law of "Love thy neighbor as thyself," and the law of prosperity, "Give, and it shall be given unto you."

In the third class, the "Sunbeams," we teach the radiation of God's ideas in loving service, thoughtful-

ness for others' comfort and happiness, and the healing power of the Word of Love.

In the fourth class, the "Jolly Boys," we develop the spirit of understanding: That true life is a sustaining quality of mind, not necessarily an extravagance of expression; that true freedom is not license, but the freedom that gives freedom to others; that true prosperity is the power to give love, wisdom, and life, and give them more abundantly.

In our fifth class, the "Brown Butterflies," we have a group of Camp Fire Girls whose watchword is *Wo-he-lo,—Work-Health-Love*. These girls are self-developing, and have learned: That work is not labor; that health is attainment; that Love is the perfect Law.

In the next group, the "Bluebirds," we learn: To develop happiness; to clothe ourselves in garments of Truth; to feed the mind and body with the Substance of Spirit.

In our Unity Boys' Club we develop our knowledge of Omnipresence; study the principle of Being and expression of the one Presence and Power.

In our Business Girls' Club we learn the application of ideals in home and business; doing our work in the world as unto the Father, without thought of return; knowing that our own comes to us by Divine Law.

In our Bible classes we reach an understanding of redemption, resurrection and regeneration: Redemption from old ideas; resurrection of first principles; regeneration, or new birth, in a new race consciousness of oneness with the Father—eternal in the heavens (mind) and practical in the earth (body).

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## HOME COUNCIL

Our lives have been made miserable and our home almost broken up by the interference of relatives and friends who, for ends of their own, are trying to have my husband divorce me. How can we escape this suffering and be free?

The one word "selfishness" describes exactly the

cause of all the conditions mentioned in your letter. Your husband selfishly tried to work his will upon the young lady, and now she naturally is returning his error with compound interest added. The friends, the parents, and other relatives concerned, all selfishly tried to control the action of you and your husband, and both you and he resisted such interference. From such a condition only evil could possibly result.

The way to escape from a condition of suffering is to overcome or eliminate the cause. This is what you and your husband must do in order to be free. The way to begin is to take your attention off of the people who are troubling you. Forgive them, one and all. Do not hold a grudge, neither feel that their error thought has influence over you; it can affect you only to the extent of your belief in its reality and power. Deny that you are subject to their thought in any way. In your real selves you are Spirit Beings, and cannot be disturbed by error of any kind; it is only in your human consciousness of yourselves and others that you believe in interference and are affected by it: therefore deny the belief and affirm your freedom *now*, and you will be led out of the valley of suffering up onto the heights of spiritual peace and harmony.

To accomplish this quickly, practice forgiving love constantly. Say:

"The forgiving love of Jesus Christ is now expressed in us and is poured out in loving blessing upon all these people."

Baptize each one individually with this forgiving love, every day. Whenever you think of any of them, speak the prayer for them earnestly and lovingly. Know that they too are Spirit Beings in reality, and that if they knew themselves to be such, they would do just the opposite to what they are doing; so, forgive the ignorance and bless them, and you will soon be free.

After you have used the forgiving love prayer for a week, kindly use the following in connection with it, or,

if you prefer, you may use this one in the morning, and the other in the evening just before you retire:

"They are not personalities in our consciousness; we are not personalities in their consciousness. They are free Spirit Beings, free in Christ; we are *free Spirit beings*, free in Christ *now* and forever more. In the freedom of the Christ Spirit, we are *one* in loving harmony."

You will please observe that this is a double denial of mortal personality, the source of all error, and a double affirmation of the Truth of Being, followed by a recognition of the fact that in Truth of Being *all* are in loving harmony, no matter how discordant the human appearances may be. In other words, this affirmation declares the *absolute Truth* of Being, and is in itself a perfect remedy for all disorders that manifest in human relations. When applied faithfully every day, it quickly restores harmony and establishes freedom in mind, body and affairs. It cannot fail, but must accomplish that whereunto it is sent. It is *absolute Truth* in action, and to that there is no limit. It is the Will of God made manifest in earth, as it is in heaven.

Have your husband join you in both the morning and the evening prayer, if he will. Should he not care to do so, go on with the work yourself. With these words of Truth you can put to flight the hosts of error, at any time.

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## MATERNITY DEPARTMENT

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### THE HOLY CHILD

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with Justice and

with righteousness from henceforth even for ever.—*Isaiah 9:6, 7.*

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—*Luke 1:26-33.*

And Jesus advanced in wisdom and stature, and in favor with God and men.—*Luke 2:52.*

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*Berkeley, Calif.*—I wish to announce to you the arrival of a dear little daughter, on July 12. Her advent caused very little pain, and no illness on my part whatever. The doctor and nurses at the hospital all marveled at my speedy recovery. Let me assure you that I am eternally grateful for the help I have received the past nine months.—*Mrs. F. F. S. G.*

*Highworth, Sask., Canada*—I should have written long before now, to thank you most earnestly for your prayers, because they were surely answered. My baby was born May 22, and has been in perfect health without any medicine whatever, from that day. He is a lovely boy. The thank offering inclosed is only a small portion of what I feel. But money alone cannot express my sincere gratitude to you.—*E. B.*

*New Orleans, La.*—Just a few lines to thank you for your wonderful prayers. I am feeling much better. In the depths of despair your letter found me, but since reading it and the little booklet, and realizing the truths contained therein, everything is working out harmoniously. I cannot begin to express my gratitude to you for the help you

brought me. When I get your letters it seems as though the presence of an angel is here, and I find such a sweet, peaceful feeling stealing over me. I inclose a love offering.—*L. V.*

## NO OCCASION FOR WORRY

Nobody ever suffered much more than one of Mrs. Trundle's sisters did the time she visited the Trundle home when George was the baby. By this time Mrs. Trundle had reached the point where she had quit trying to keep track of what the children were doing. She had worried about them for years, but found it did no good, so she looked after her work and paid little attention to their playing and the other dangerous things they got into. "Maud, they are going to kill that baby," was about the first thing the sister said to Mrs. Trundle, and as they were fixing to turn the little wagon loose and let it run down hill with the baby in it, there really was danger that the youngster would get a hard fall, at least. But Mrs. Trundle didn't become excited. She said she thought the baby would hold to the wagon. "Look how high they are swinging that child," the sister said a little later, "they are going to break his neck as sure as anything in the world." Mrs. Trundle said she had often told them not to swing so high, but that they paid no attention to her. The sister became excited when she saw one of the boys running after his brother with a hatchet and again when she saw the same two trying to shove each other off the barn, but on neither occasion was she able to get Mrs. Trundle to put down her sewing. After spending two days at the Trundle home the sister left, fully convinced that Maud never would raise one of her children, or that if she managed to pull one through all those dangers he would be so scarred up that he would be frightful looking. It turned out that not one of the children even so much as got an arm broken, but the sister can't think of that visit even now without having a chill.—*Claude Callan; Kansas City Star.*

## OUR PAGE OF BLESSINGS

*"Before thou eatest pause and raise  
Thy thought to heaven in grateful praise."*

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### HOSPITALITY BRINGS INCREASE

And Elijah said unto her, Fear not; go and do as thou has said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah.—*I Kings 17:13-16.*

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Dear Father, thy Love is our bounty. By thy Love we are fed, supplied and prospered. Abundance is ours through knowing thee as our unfailing supply and support. I thank thee, Father, in the name of my indwelling Lord. Amen.—*F. T.*

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Dear Lord, we offer thee praise for ever increasing blessings. Our souls are fed by thy living Word, our bodies are renewed by thy Life and Substance. Thou art the fullness of our good. Amen.—*M. P.*

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Thou art the substance of foods, the purity of waters, the vitality of airs. We praise, we glorify, we magnify Thee, by appropriating all these in Thy name.—*I. O. S.*

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### A HOUSE BLESSING

"The Beauty of the House—is Order.  
The Blessing of the House—is Content.  
The Glory of the House—is Hospitality.  
The Crown of the House—is God-like-ness."

# SOCIETY OF SILENT UNITY

*Be still, and know,  
that I am God.*

## INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

**UNITY SCHOOL OF CHRISTIANITY,**

SILENT UNITY DEPARTMENT,  
Tenth and Tracy Avenue, Kansas City, Mo.

## CLASS THOUGHT

Held daily at 9 p. m.

November 20 to December 20, 1920

*I bear witness to the decrease of every mortal  
thought, that Christ may increase and  
make me whole.*

## PROSPERITY THOUGHT

Held daily at 12 m.

November 20 to December 20, 1920

*I bear witness to the decrease of every mortal  
thought of lack, and to the increase of  
the All-Sufficiency in Christ.*

## CLASS AND PROSPERITY THOUGHTS

*I bear witness to the decrease of every mortal thought, that Christ may increase and make me whole.* The decrease of the mortal makes room for the increase of the Christ. When the Christ is given even a slight recognition it grows, and, by its growth, crowds out whatever may be unlike itself. The increase continues until its positive, ardent presence of health supplants negative conditions. First the mind is healed, and quickly the health of thought instills into the body atoms the new mental picture. This healed idea expands, pushing sickness farther and ever farther from the consciousness and from the body. With great joy and thanksgiving we watch the decrease of error and the increase of Truth. We hold a poised attitude in our certainty of the final, complete victory of Christ increase, and in mind, word, act, and presence, we bear witness to the Christ wholeness.

*I bear witness to the decrease of every mortal thought of lack, and to the increase of the All-Sufficiency in Christ.* By process of elimination (as pursued in our physical healing), we begin our healing with respect to supply. The stirring of the Christ All-Sufficiency within, inaugurates a decline in the mortal belief in lack. We set all our attention upon abundance. We spiritually see God as a surrounding, interpenetrating presence of supplying substance, rich, willing, exhaustless. The mortal concept of lack dwindles, fades, ceases utterly. The Christ Consciousness of All-Sufficiency, increases, envelops, and enters. From this true spiritual relation to Substance proceeds increase of opportunity to serve, increase in salary, increase in wages, increase in business receipts. All the manifestations of life bear witness to the decrease of lack and to the increase of the All-Sufficiency in Christ.

## INNER VISION DEPARTMENT

### UNITY WITH DIVINE WISDOM; SOLOMON CROWNED KING

[CORA GENEVRA DEDRICK, in Unity Auditorium, August 29, 1920.]

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways.

All Wisdom is ours if we doubt not in our hearts, but (refusing to be tossed hither and thither by the winds of mortal thought) peacefully, calmly keep our minds centered on the Source of Wisdom within, and draw therefrom the wonderful inspirations, the treasures of Truth we would possess. But these gifts from the God Mind must be practical in our everyday life before we can call them ours and know that we are wholly one with them. They are not really ours until our lives manifest them; until the fruits of Wisdom—peace, purity, love, illumination, righteousness—are brought into evidence in our daily living.

Solomon, royal successor of his father, David, was crowned king at the age of about twenty years. Under divine guidance, David had doubtless selected Solomon to succeed him and had probably trained him from a young boy with this in mind, implanting in him the high ideals with which he governed his kingdom, acquainting him, so far as possible, with the duties of one in whose hands the Lord saw fit to place so great a trust. Thus David undoubtedly led Solomon along the deep ways of Spirit to prepare him for fulfilling his destiny.

From his mother, Bath-sheba, Solomon had inherited clear-sightedness, quickness of judgment, and judicial poise; from his father, David, he had inherited his deep religious character, his literary genius, and skill

... This Solomon was well born and duly trained and knew of the power to which he was called.

When a day came he was crowned king by his father. He was alone to understand the situation and to be alone, realizing how inexperienced his subjects were. But his sister half-sisters looked on him as a hindrance to their progress; that either of them would gladly have deprived him of his kingdom, and he felt that they were jealous of his every movement, hoping that he would fall and they might thereby rouse the people against him.

Thinking of the whole situation. In your mind as you read, I am wondering in the discerning nature of you as to whether or not as many problems. He, at a day, was to rule over a great nation. Hear the words of his voice. Now he speaks with an absolute and unshakable confidence (for Solomon was not to be moved by misgivings and fear of his enemies). It is the deep concern with which he speaks to his father, saying: "And now, O Lord, thou hast made thy servant king instead of David my father, and I am but a little child; I know not how to go out or come in." These were the simple words revealed out from the depths of his heart to the Lord of all. In our present day way of talking things Solomon was saying: "Lord, you have done this thing, you have made me king over Israel. Now it is for you to see me through." And it was a very wise stand for the boy king to take; for when we really carry any undertaking to the Lord, and then do our best to go forward with it in his way, things always work out right. When we ask aright, we receive.

We have always thought of the name Solomon as synonymous with "Wisdom." It really means "God-Man." But it also has another meaning, that is "peaceful." Naturally Solomon's mind was centered in spiritual peace. Through all his perplexities and dif-

faculties, he sought the presence of God, then dedicated himself to his service, laid all his powers, all his possibilities, on the altar of the Lord, believing that the Father of Life could and would give him the necessary wisdom to carry out the work before him. On a significant occasion when the calm assurance of Spirit had gained the ascendancy within his soul, as he earnestly endeavored to lay hold on the inner might which he instinctively felt was there waiting to be called into activity, he fell asleep.

Then it was that the Lord appeared to him in a dream, and made known to him that he could have whatsoever he asked for. Solomon's choice was that desire which was closest to his heart: That he might be given the wisdom and discernment to judge aright and to rule righteously over the people of Israel. Because of his unselfish choice, not only was the desire granted, but riches and honor and long life were also assured him by the Lord.

Was Solomon, then, especially favored of God? Yes, because Solomon made himself especially open and receptive to the favors of God. Are those favors ready for us today, if we seek them as Solomon sought them? Surely they are. God is the same yesterday, today, and forever. The same fount of Wisdom from which Solomon drew is open to us today. Our unselfish desire to serve, our faithfulness to principle, the depth and strength of our spiritual realizations, are the powers that determine the form in which our blessings are to come. We demonstrate Spirit according to the measure in which we use the light that we have. From the fountain of Wisdom are always streaming greater possibilities than we have ever even dared to dream; but each individual must lay hold of living ideas for himself, and plant them within the soul. We may be able to buy and to adorn ourselves with costly garments, to decorate ourselves with rich jewels, but the pearls of great

price are given to us when we have unfolded the ability to receive and rightly value them.

Solomon received the light he was seeking, in a dream; in fact the Lord spoke to him in a dream, telling him that he had made the proper at-one-ment with Divine Wisdom to such a degree that he could draw therefrom whatsoever he should ask for. Is it possible for us today to hear the voice of the Eternal? Yes, when we comply with the law; when we still the outer thought realms we can hear the inward voice. Often, too, we can get the light through inspiration or intuition. Again, when the thought realms are still, as in sleep, we may hear and understand a message given us by the voice of the Lord, as did Solomon. If we are not always able to do this, through a secondary movement of the same mind action, we get it in this way: Every word has back of it a thought image; every group of words, every sentence, has inspiration in some idea; in fact most of us read and speak from the ideal rather than from concrete consciousness. In dreams or visions the thought images back of the message of Jehovah are registered on the imaging screen of the mind in a language of symbols, which may be readily understood by those of like mind with Solomon. Thus many in this day are unraveling symbolical messages from the Lord, given in visions and dreams, and are profiting by them.

George Washington, at the beginning of our nation's history, had three dreams in succession. In these dreams were pictured three successive steps in the development of this country. The first dream foretold the struggle for liberty of the thirteen original colonies, and their final freedom. The second dream pictured a struggle between the North and the South, and the freeing of a people who had been held in bondage. The third dream, according to metaphysicians who have studied it, symbolized an adjustment yet to come, which some of our ablest interpreters think will prove to be an adjustment between capital and labor.

Washington's visions of the night were, no doubt, a great source of spiritual courage to him in the dark struggles through which he passed during the Revolutionary War. But Spirit was back of all, and Spirit never fails. From the viewpoint of Spirit, whose object is to bring into expression a perfect creation, the Living Idea out of which our United States unfolded was ready for birth. Washington, having made himself open and receptive to the commandments of the Lord, was the instrument through which this idea was born into the world, and being a fit agent of the Lord, he was himself appointed commander-in-chief of the forces which finally established upon the earth the freedom and self-government which our nation represents.

When once we have opened the way for the Lord to generate a living idea in the realm of expression through us, it seems that all the hosts of heaven are back of that idea, working to bring it into manifestation. And when we have once made ourselves instruments of the Lord, we cannot escape our own good, though some of us sometimes try to avoid it. Somehow, the Lord constrains us and leads us into our own.

"New occasions teach new duties" and call forth new powers. Faith in God's Wisdom within the heart is the key which unlocks the door that admits spiritual light. But hold for new inspiration. Heed the wise warning not to attempt unlocking the doors of the great future with the time-worn keys of the past. Be ready to receive a new baptism of the Holy Spirit, and speak forth the fresh ideas you get as Spirit gives you utterance. Be like Solomon; have faith that new light will come, and when the light does dawn, be sure to choose the best that it reveals.

How seldom are we awake to our highest possibilities. Our conscious minds do not register the highest conceptions of that which we should be capable of bringing into expression. The great ambition of Phillips Brooks, when he was a college student, was to be a

teacher—a teacher of mathematics. That was the goal he set for his attainment. After he was graduated he secured a position as teacher, and entered upon his hoped-for career. But at the end of six months he was told by those in authority that he was a failure—an absolute failure as a teacher of mathematics. His hopes were completely crushed. It seemed that life had lost out of it all that he held dear. He could not be a teacher and be great. All was darkness and disappointment about him. Away off in Virginia, in a small town, a little church needed a pastor, and it seemed that no one was willing to accept the charge. Finally it was offered to Phillips Brooks, and as he had to have something to do, and as he couldn't be great through becoming a teacher, he made up his mind that he was willing to be just nothing and be a preacher. But no sooner was Phillips Brooks established in his little church than people came flocking in to hear him from all the country round. The church was full to overflowing. He was given a larger church. But again, it would not hold the people who came to listen to the messages he had to deliver. They gave him a still larger charge, and he drew to him people from the four corners of the earth. Before he knew it, he was one of the most vigorous and independent thinkers and teachers along religious lines that the world up to that time had ever produced. All churches claimed him; all people welcomed him. The whole world is better for his having lived. Phillips Brook's highest ideals, in the beginning, did not measure up to his capabilities, but the Lord knew, and the Lord saw to it that he had the opportunity to give to the world that which, in such rare quality and abundance, he possessed.

The greatest of all wisdom is that which teaches us to love and serve humanity. We often see people, Truth students, after they have come into a certain degree of spiritual unfoldment, try to withdraw and to make themselves exclusive. This will not do. We must

all have our periods of silence, for it is from the silence that we draw our strength and light. Jesus himself sometimes found it necessary to pray all night. But Jesus Christ lived, walked, and talked with men, and we must do the same if we would keep in perfect accord with Spirit. It is through giving forth what we have, and accepting what others have for us, that we grow. Wisdom knows that it is love that binds and holds the universe in perfect poise. If we withdraw, we run the risk of becoming top-heavy, unbalanced, and we must pay the penalty for our shortcomings.

One of our writers brings out this thought beautifully in a poem. He pictures a nymphlike fairy who dwelt in a flowery dell. Her carpets were of soft, velvety moss. Her roof was the delicate baby-white bloom of the blossoms. Her face was fair, and she was always gowned in the beautiful colors of the rainbow; but she was oh! so sad, because she had not acted wisely, but had shut herself off from her fellow creatures. Of all the elves and fairies that roamed in the moonlit dell, there was not one whom she really loved.

One day, as she was walking down the bed of a brook, she picked up a snow-white stone. From this stone she carved a marble heart. She took it home and hung it up near the head of her bed, and said she could never know joy, never have the wisdom to love, until this marble heart turned ruby-red.

That night a moonbeam stole through her window and woke her. She looked up, and there stood by her bed a fairy angel, who told her he had come to teach her how to learn her lesson, so that she should have the wisdom to love. He told her to "do some kindly deed each day;" to "make some hurt spirit cease to bleed;" then, when she went home at night, to trace upon the marble heart the good deed she had done. This she did, and she found that as she did so, the letters all turned to a ruby-red. Then, as she continued to minister to those who needed her help, she soon found in

each one some new and beautiful qualities—new goodness more and more revealed itself. Even the birds and the bees grew dearer to her, and the flowers seemed to cling more closely about her knees.

Finally her task was almost done. The marble heart was ruby-red, save one little part. With her heart brimming over with joy, she was able to send up to the Father one prayer of thanksgiving and praise for the good she had received. As she did this, a voice said, "Child, look up." There she beheld the stone above her head, and it was a "pure ruby—starry red." Then down among the flowers flew in the moonlight a snowy elfin dove, and it nestled on her breast to prove sweet trust in wisdom and in love.

Through realizing perfect unity with Divine Wisdom, we also make a complete union with Divine Love, for Wisdom knows it is wise to love, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of [a wise] contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." So be it.

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[The Lord is guiding many of his beloved in visions and in dreams which they do not always understand. The Inner Vision Department will help you to interpret the symbols.]

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*Mukiltec, Wash.*—I am progressing nicely, and am now able to interpret some of my dreams. Please continue your prayers for me. I inclose a free will offering of twenty dollars to help carry on the work.—*L. S. A.*

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Here will I hold. If there's a power above us  
(And that there is all nature cries aloud  
Thro' all her works), He must delight in virtue;  
And that which He delights in must be happy.  
—*Addison.*

## EXTRACTS FROM LETTERS

### EARLY CHRISTIAN HEALING

Many Unity readers have asked authority for the claim that healing was practiced by the followers of Jesus for over three hundred years after his ascension. We have given several references, but full and complete confirmation has not always been at hand when the questions were asked. Our attention has recently fallen on an opinion which bears the stamp of thorough research, handed down by the judges of the State Court of Appeals of New York, of which the following is a part:

After the adoption of Christianity by Rome and the conversion of the greater part of Europe, there commenced a growth of legends of miracles connected with the lives of great men who became benefactors of humanity. The great majority of miracles recorded had reference to the healing of the sick through divine intervention, and so extensively was this belief rooted in the minds of the people that for 1,000 years or more it was considered dishonorable to practise physic or surgery. At the Lateran Council of the Church, held at the beginning of the thirteenth century, physicians were forbidden, under pain of expulsion from the Church, to undertake medical treatment without calling in a priest; and as late as 250 years thereafter, Pope Pius V. renewed the command of Pope Innocent by enforcing the penalties. The curing by miracles, or by interposition of divine power, continued throughout Christian Europe during the entire period of the Middle Ages, and was the mode of treating sickness recognized by the Church. This power to heal was not confined to the Catholics alone, but was also in later years invoked by Protestants and by rulers.

### WITHIN AND WITHOUT HARMONIZED

Do not pay so much attention to outer conditions and things. Turn your thought to the building up of Divine Wisdom, Peace, and Love within yourself. Then everything in the outer will come into harmony and order speedily. People are worth much more than fowls or animals. The man you mention would be

commended much more highly in the sight of Spirit if he were very kind, generous, and forgiving toward his neighbors, forbearing all criticism. The place to begin one's kindness is within oneself. One should harmonize the warring states of consciousness within, and then let the love and good will that have been established there express outwardly, first toward other people and then toward the animals.

### THE ABSOLUTE AND THE RELATIVE

To understand Truth fully, one must be able to view it from two standpoints, that of the Absolute and that of the relative. The Absolute is that perfect, unlimited good wherein God dwells and wherein all creation stands in the sight of God, or in God-Mind. The relative is the place of outer manifestation, wherein man in outer consciousness dwells and sees things from a limited standpoint. These outer manifestations are not necessarily evil or separate from God, but they must be adjusted until they conform perfectly to the Divine Ideas underlying them.

In the universal sense, all men are the children of God. They are his offspring and have in embryo all the God qualities or attributes. It is of this true, inner, ideal Self that we speak when we say that all are the sons of God. Paul, in preaching to those at Mars' Hill who did not know God, said, "He himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth,—that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring." In the Gospel as recorded by John, "There was the true light, even the light which lighteth every man, coming into the world." That Light is God, and is in every man.

On the other hand, we have the words of Jesus

Christ, "Marvel not that I said unto thee, Ye must be born anew," or from above (John 3:7). Even though all men in the world partake of the one Life and one Light, yet they do not benefit by this to the saving of Spirit, soul, and body alive and entire, unless they enter into the New Birth. Christ must be formed in them, and they must put on Christ. Then, indeed, they become in the full sense of the word Sons of God and joint heirs with Christ to the boundless blessings of the Father's kingdom.

### PROTECTION

You need wisdom and understanding, that you may know how to teach your children aright and how to place them in the purity and protection of the Most High. Please study booklet, "The Ninety-first Psalm My Insurance Policy." Then do not again allow a girl of fifteen years to keep company with any young man unless one of her parents or some other very reliable and capable person is present to act as chaperon. Our dear girls are far too precious to be kept in ignorance and then be allowed to place themselves in a position where such an experience as you mention could possibly occur. Trust in the power of the Spirit to protect your daughter and to keep the experience she has gone through from marring her soul purity and sweetness.

### JESUS CHRIST DOMINION

Our advice to you is that in the future you should look to God, through the Holy Spirit, for guidance, and not to astrologers or to any other but the one Source of all intelligence and good. Through the power of his thought, each individual makes his life what he will, and in every man there is the Christ Wisdom and Power whereby he can rise above all human limitations and make his own destiny.

It "is not in our stars, but in ourselves, that we are underlings." You have power, mastery, and dominion through Jesus Christ, and you and your friends and

relatives are not under adverse conditions from stars or anything else, apart from your own beliefs and thoughts. Deny all such bondage, fill your heart with the Love of God by repeatedly affirming that Love, and all fear will leave you speedily.

### CONFESSING CHRIST

One does not necessarily have to join a church in order to confess Christ; neither is confession fulfilled entirely in just living a Christlike life, though the latter is a most essential thing. One must always be ready to tell of one's faith in Christ and the good one receives thereby, whenever wisdom and love lead one to do so, and especially whenever one is asked by another who is interested and wishes to know more about the Truth. "But sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you."

### TRUE STATEMENTS

God is my Father, and I am his child.

I am His image and likeness.

I shall have no evil thought, because I am like my Father, who is all Good.

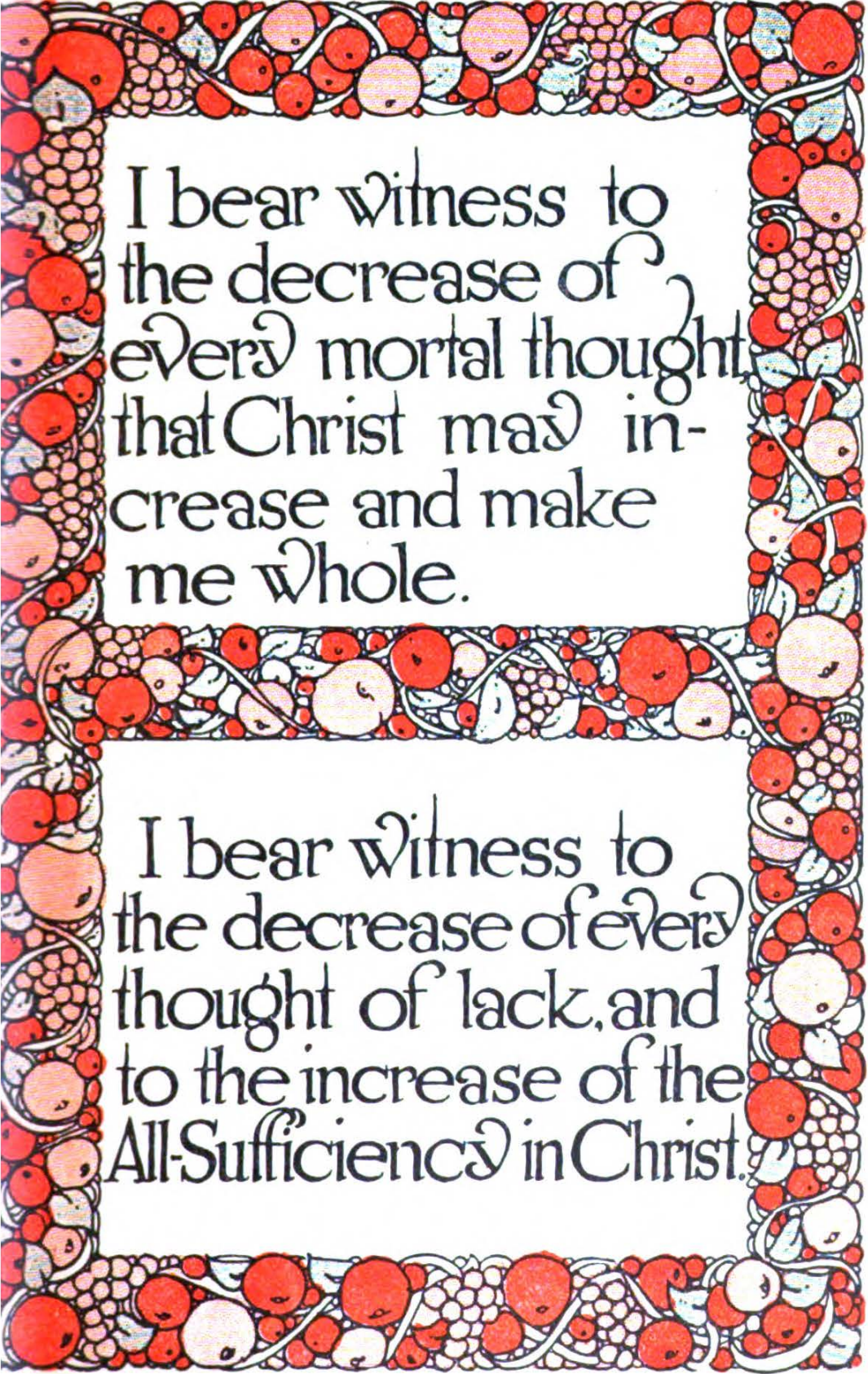
I shall have no unkind thought, because I am like my Father, who is Love.

I shall have no thought of sin, sickness or death, because I am like my Father, who is Life.

I am well, strong, happy and wise, because my Father is all Life, all Love, all Strength and all Wisdom.

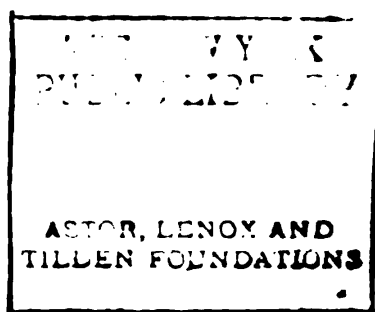
I have the Mind that was in Christ Jesus, because Christ Jesus was my Father's obedient son and I am my Father's obedient son.—*From a former Unity.*

Thou art in God, and nothing can go wrong which a fresh life-pulse cannot set aright.—*George MacDonald.*



I bear witness to  
the decrease of  
every mortal thought,  
that Christ may in-  
crease and make  
me whole.

I bear witness to  
the decrease of every  
thought of lack, and  
to the increase of the  
All-Sufficiency in Christ.



# Snapshots at the S.I.N.T.A. CONVENTION



Left  
S.I.N.T.A.  
head-  
quarters



above  
Mrs Mary  
E. Chapin  
left  
Elizabeth  
Town and  
her smile  
perpetual



Above  
Rev Thos  
Parker  
& Dodd  
Mrs.  
Louise  
Perry



Howard Cobb  
Rev John Murray  
Lowell Fillmore



Judge  
Wm. D. Goddard  
Miss Louise  
Thoe.



left  
W.G. Hooper  
of England



Rev. Chas.  
Edgar  
Praeger

INTA  
Book Sales  
Room



Mrs. Melva J. Merrill  
David Walter Pyle    Kate M. Nevill





Best Room  
in the old  
Unita Inn



above  
Rev A C Grien  
center above  
Mrs James Edgerly  
President of the  
INTA



above  
Mr Chas H. Webb  
left  
Rev Herro  
Victor Morgan



Mrs Chapin Elizabeth Towne William Towne



# SILENT UNITY HEALING

*"What Hath God Wrought!"*

## HEALTH

*Boston, Mass.*—My daughter's eyes are entirely cured, so you may discontinue prayers. It has all been wonderful.  
—C. S.

*Dallas, Texas*—My husband was suffering from stomach and heart trouble. I asked your prayers in June; he has not had any trouble since.—Mrs. C. F.

*Eau Claire, Wis.*—I thank you for your loving prayers. I have received help both physically and spiritually. I am healed of all the ailments. You may discontinue prayers for me. I praise God for the work.—Mrs. M. J. G.

*London, W 2, England*—The tumor which the doctors declared that I had, disappeared, and I do not feel it any more, nor have I undergone any operation. I do thank God for this mercy.—Miss A. M. F.

*Chicago, Ill.*—For several years I had worn glasses at my work. Recently I discovered that I did not need them. This I consider a most remarkable demonstration. It seemed almost unbelievable, and then I devoted hours at a time in praise and thanksgiving for the wonderful healing. In my studies I have gained much. I have a clearer and stronger insight. About a year ago I asked for success in shorthand. This is now being realized very satisfactorily.  
—Miss C. F. B.

*Claypool, Ariz.*—You may discontinue your prayers for me, as I feel that they and your teachings have helped me to demonstrate prosperity, harmony, and health. Through your prayers, I have overcome tuberculosis.—N. J. G.

*Oklahoma City, Okla.*—The headaches have ceased, and I am feeling fine. Thanks to Unity.—Mrs. C. A.

*Gainesville, Texas*—My mother, for whom Mrs. F. asked your prayers, has fully recovered from the spider bite. We are very thankful.—Miss D. D.

*West Depere, Wis.*—Three months ago I wrote you, asking your healing prayers. I was suffering from a nervous collapse, following a long siege of overwork and trouble. I was in bed, unable to lift my head or to retain any food in my stomach. I wrote you on Friday, and on Monday noon I began to feel better. I reckoned later that the beginning of improvement must have been at about the time that my letter reached your office. I am well now, thanks

to God and to you for your prayers, and I am writing this with a heart full of love and gratitude. Please accept my offering.—*L. S.*

*Kansas City, Kans.*—I wrote you for help, and I must say the demonstration was complete. A. is not troubled at all with constipation; two days after I received your letter she stood alone, and in a few weeks was walking everywhere.—*P. C.*

*Goldsboro, N. C.*—Having just finished reading the many beautiful testimonials from members in Unity Magazine, I write to tell you of what the Lord has done for me through your prayers and teachings. I wrote you last month of my son getting his foot badly mashed at the factory. I want to tell you that it is entirely healed. He began to show signs of improvement at once, and before the week was over was back at his work. I know it was the power of God through prayer.—*E. J. M.*

*Pharr, Texas*—I am so happy to tell you that my small son's eye is well. I am happy, not only because of his healing, but because of the demonstration.—*Mrs. W. C. B.*

*Cambridge, 38, Mass.*—My side, for which I wrote you for prayers, is entirely healed. I sincerely thank you; please accept my offering.—*J. C. R.*

*Fort Madison, Iowa*—I feel that I should never let an opportunity pass to thank Unity and to ask God's richest blessings on all the workers. Your gracious, prompt, responses to my numerous requests for help, and the way of life and prosperity opened to my understanding through the cheery letters and the beautiful gems for thought contained in Unity literature, have brought me up from a useless, hopeless invalid, to a strong woman who knows the value of a life with the inner consciousness of God "who goes before and makes easy the way."—*Mrs. I. B.*

*Wilkinsburg, Pa.*—I am glad to tell you that the rheumatic condition has left my arm, thanks to Unity's prayers.—*H. E. P.*

*New Brighton, Pa.*—In making my report, I must say that I praise God and bless the members of Silent Unity for the good that has been so magically done for me. About four days after I mailed my request, the misery and pain all disappeared; I went to work feeling like a new man, after an idleness of eight months. Half of that time I was so weak and had such pain in my legs and back that I could hardly walk. I happened to see one of your magazines and was so favorably impressed that I wrote you, and the results are as stated above.—*Mr. J. P. B.*

*New York, N. Y.*—When I wrote you I was suffering greatly from rheumatism, but now I thank God and Unity that I am entirely free from it. Last week I cut my fingers while washing a lamp chimney. I held the July class thought, and the fingers healed without even a scar. Praise God for his care and Unity for their prayers.—*A. W. P.*

*Milwaukee, Wis.*—You may discontinue prayers, as the swelling on my neck is entirely gone. I certainly thank God and Unity for the relief. I also thank you for the booklet, "Instructions," as it has made the way more clear.—*Mrs. O. M.*

*Mineral Wells, W. Va.*—I wrote you for prayers for my hand, which I had injured by running a wire through, and I am thankful to say it is entirely healed.—*Mrs. J. L. A.*

*Browns Valley, Calif.*—Our grandson was healed of whooping cough, and we thank you for your kind prayers.—*Mrs. L. E. H.*

*Chicago, Ill.*—I wrote you for prayers to relieve a trouble from which I suffered in back, stomach, and side, and am glad to say that the pain has left me completely. I am thankful to God and to Unity for such wonderful blessings.—*Mrs. I. W.*

*Dallas, Texas*—I am writing you to express my heartfelt thanks for your kindness and for God's will in healing my dear wife of ulcer of the stomach. Words cannot explain to you how grateful I am. You may discontinue your prayers.—*W. K. F.*

*Darling, Miss.*—Since you began praying for me, the pain around my heart, and the constipation that I had for twenty years, have entirely left me, and I am getting better every day of my life. I truly believe had it not been for your prayers and the faith I had in Jesus I would have been numbered with the dead. May heaven continue to smile upon you in this blessed work.—*I. D.*

*Vonore, Tenn.*—I wrote you for help for my son's eyes which were badly affected. Thank God, they are well, and I have received many blessings since writing you.—*Mrs. M. McG. J.*

*Long Island City, N. Y.*—I wish to thank you for prayers for my son, who was bitten by a dog. My mother sent you a telegram. The arm healed, and he had no trouble with it whatever. I asked him how he felt and he said, "Mother, you are worrying more about it than I am; don't ask me any more." You may discontinue prayers. Thank God and Unity for this healing.—*Mrs. W. H. N.*

*San Diego, Calif.*—It is with the greatest thankfulness that I write to tell you that my foot is now entirely healed. I cannot express in words my gratitude and praise to the Father, who through Unity has healed me. When I wrote you the first of June, my foot was in a dreadful condition and I could hardly walk, but I knew that it could be healed by Divine Power, and now it is perfectly whole. I cannot begin to tell you of all the wonderful benefits I have received since taking up the study of Truth a year ago. Please accept the inclosed love offering.—*C. M. W.*

*Los Angeles, Calif.*—Sometime ago I wrote to you asking for treatment for a sore nose. It is all healed now. I thank you for showing me how to help myself.—*Mrs. O. M.*

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## PROSPERITY

*Ridgefield Park, N. J.*—I wrote to you for prayers for my son, R., who was in second year high school and about to take the examinations. He felt that they would be so hard that he would not pass, especially geometry, which had been a nightmare to him all the school year. I am writing to tell you that he passed in everything. He told me he could not understand just how it was, but they all seemed so easy; the night before he took geometry he tried to study it, but found that all he could do was read the Bible, about David. He did not tell me that until three or four days later.—*Mrs. T. L. D.*

*Cleveland, Ohio*—I feel that I must write you of my wonderful demonstration of prosperity. I have been wanting to go back to office work, but dreaded looking for a position. Last evening a firm I had once worked for called up and offered me a position, and I am to start Monday. I feel so grateful to God and to Unity for these bountiful blessings.—*Mrs. A. T. S.*

*Montgomery, Ala.*—I have received much help, and am getting along satisfactorily. I have secured good work, and in a few days I will have still better work with more pay. I read my Bible as you instructed, and find there all the strength, courage, and information needed to the carrying on of a successful and happy life.—*Mrs. L. McC.*

*San Francisco, Calif.*—Sometime ago I asked you for prayers to help me into a position which I did need badly at that time. That prayer was answered immediately; an out of town position opened, and I accepted without delay, knowing that the Divine Spirit would take care of all. My

work was like a three-months' vacation, and I enjoyed every day that I was away from the city. And not only that, but I returned here and found a position waiting for me. I am restored to the riches of the Father's house and all things are added unto me, for which I am giving thanks in prayer and praise. Inclosed find love offering.—*H. M.*

*New York, N. Y.*—I want you to know that as if out of a clear sky, a letter came, asking me to do work along the lines I am particularly interested in. It was a beautiful demonstration that these things must come through loving, intelligent, trust and faith in God, and not through struggle and attack.—*H. W.*

*Somerville, Mass.*—I want to tell you of the wonderful demonstration of God's power. I wrote you a few weeks ago, regarding conditions where I was living. I found it necessary to secure another home as soon as I could. I had not the slightest idea where I might find a desirable location. In a week and a day I had found just what I wanted—(in fact what I had expressed a desire for some months ago but which was not available at that time), and inside of three weeks I was established in this house with very pleasant people. Verily, "Before they call I will answer, and while they are yet speaking I will hear." Truly the Word of God is quick and powerful. I am constantly thanking God and Unity for the good that has come to me so quickly.—*G. A. H.*

*Quebec, Canada*—Last fall I asked Mother to write you to pray that I might get on well in my school, because I skipped two grades. I came second in my grade, in a class of seventeen, and the girl who beat me by two and one-half marks was two years older and had been in the same grade two years. I am sending a love offering out of my own little savings bank.—*C. W.*

*W. Philadelphia, Pa.*—I wrote you sometime ago, asking for your help in the recovery of our car, which had been stolen. Please discontinue prayers, for the car was returned, and is now in the shops being repaired. I consider this a wonderful demonstration, as the car was found in Portsmouth, Va., after my husband had given it up.—*Mrs. L. S. B.*

*Philadelphia, Pa.*—I asked for prayers for my husband, that he might secure work. He was successful, for which I am very thankful.—*Mrs. L. K. D.*

*Springfield, Ohio*—I wish to thank you from the depths of my heart for the good that you have done me. I feel

that I am on the road to greater prosperity than I have ever before known. I have a pleasant position with prospects of something still better. This has all come to me since I wrote asking for your assistance.—C. C. C.

*Schenectady, N. Y.*—Sometime ago I asked for help in demonstrating prosperity. It was about two months before I began seeing results; two days before my vacation I was made buyer of the department I had been working in for the past three years. My son also has had a good position opened to him, so you see that we have prospered.—J. M. B.

*Los Angeles, Calif.*—The flat in which we lived was sold, and we were forced to move. After a tiresome and tedious search, there was seemingly no place to go, so I wrote you to treat us; before your answer reached us we had secured a home suited to us in every particular. I also asked for help for my son; he secured a good position the same day we found the house, and it was just the time that my letter should have reached you.—Mrs. F. U.

*Bakersfield, Calif.*—We are truly thankful to our heavenly Father and to Unity for the good that has come to us. I wrote you asking your prayers for my daughter in her school work, that she might make her grade and pass. We are so thankful that both prayers were granted.—Mrs. L. C.

*Cleveland, Ohio*—Since writing you I am very glad to say that I have sold a small machine which I have been trying to sell for two years.—M. F.

*Mill Valley, Calif.*—Three weeks after receiving the Prosperity Bank, work began to pour in with such activity that it made me sing happily inwardly. I know now that God is my ever present help. I give thanks from my heart to Him and to you, dear friends, for teaching me the way.—E. S. U.

*Corcoran, Calif.*—Through your help we have been able to make a profit out of our wheat crop, and are now entirely out of debt. We thank you, and inclose a love offering.—A. H. F.

*Gary, Ind.*—My rooms were filled as soon as I wrote to you. You may discontinue your prayers. Accept my hearty thanks. Inclosed find love offering.—Mrs. C. M. B.

*Long Beach, Calif.*—You may discontinue prayers for the sale of my house. The transaction has been completed, and I thank you for your wonderful help.—Mrs. E. M. W.

*Washington, D. C.*—I thank you for your wonderful help to me through your prayers to God. My husband and I have just come back from a most enjoyable vacation. Every one with whom we came in contact seemed unable to

do enough for us. The amount of money we took seemed small, but instead of decreasing as we thought, it really increased, for half of our trip back was given to us. We feel that our success was due to our receiving the Prosperity Bank a few weeks before leaving.—*Mrs. J. R. G.*

*Hornell, N. Y.*—A short while ago my husband lost his purse. I wrote for your prayers, and within two days it was returned. I cannot say enough about the wonderful work you are doing.—*Mrs. A. B.*

*Berkeley, Calif.*—My sister telegraphed to you to pray for a position to open for me. About a week later three positions were offered, and I accepted one. Previous to telegraphing you I had looked everywhere, and it seemed as if I could not secure any kind of position. Your prayers are certainly powerful.—*W. S.*

*Glenns Ferry, Idaho*—Since receiving the Prosperity Bank my husband has had his wages increased, and we have enjoyed prosperity in several ways. It also helps me to send Unity to my friends.—*Mrs. J. C.*

*Seattle, Wash.*—I wrote you asking for help for my brother, J. H. He now has a good position.—*Mrs. J. F.*

*Hamilton, Ohio*—Sometime ago I asked your prayers to help me find a suitable house to rent. I am glad to say we have found a house, thanks to the dear father and to you.—*Miss A. L. G.*

*Los Angeles, Calif.*—I wrote you sometime ago to treat for health and prosperity. I will say at that time I had been sick for about a year, not able to work three weeks at a time. Since I wrote you I have not lost a day's work and am able to meet all of my obligations. I thank God and Unity for the many blessings.—*W. S. R.*

## MISCELLANEOUS

*Stillwater, Okla.*—Just before the copy of Unity came, in which you gave the explanation of the Lord's Prayer, I was taken with a severe pain in my side. I did not seem to get relief until I began saying over the Lord's Prayer. The pain stopped, and I rested. I have tried this since for other things, and it has cured me every time.—*J. G.*

*Cleveland, Ohio*—Some little time after I had sent in the names of my friends to whom I wanted you to send Unity Magazine, I met one of the ladies and she told me what a great help it had been to her in a time of trouble through which she had just passed. I went home a little discouraged, and, as I sat thinking, I wondered why nothing

came to me, although blessings had been given to a great many friends to whom I had sent the magazine. I finally said to myself, "Oh! well, if they are helped, I am satisfied. I am very thankful for what blessings I have, for I am much better off than a great many other people." That evening I had a telephone call from a party for whom I had previously worked, asking me if I would accept a position with a new firm which they were organizing, and offering me \$150 per month. I accepted, and have been informed that I will be advanced as the company grows, and of course my salary will also increase. The way was made for me to take \$1000 worth of stock in the company, which I have every reason to believe will be a great success. I thank God and Unity for these wonderful blessings, for now I feel sure we will be able to soon build our little cottage.—*Mrs. A. T. S.*

*Woodward, Okla.*—I must acknowledge being a changed woman in the last month. Your prayers are bearing fruit in my consciousness, also in our affairs. I have erased the word *lack*, and *plenty* has taken its place. I cannot find words to express my thankfulness.—*D. M.*

*Houston, Texas*—My place is free from ants, and I am so thankful to you for your help. I pray God's richest blessings to be with each Unity worker.—*Mrs. J. P. W.*

*London, England*—In sending you my answers to the final lesson of your Correspondence Course, I wish to express to you as best I can the pleasure and benefit I have derived from these truly wonderful lessons, and to thank you for your noble work. A great peace and joy fills my life; love and harmony reign in my home to a degree previously unknown. All the old frictions and pin pricks disappeared as if by magic, after Christ had been made the head of this house. It would take me too long to tell you of the marvelous demonstrations I have almost daily of the power of the prayer of faith and of the spoken Word in health, prosperity, protection, guidance, the recovery of lost money and other articles, the obtaining of suitable houses in these days of acute shortage, etc. The results, sometimes, fill me with awe and wonder and always with deep gratitude. They quicken my faith and prove the truth of your teaching. Great as is my reason for thankfulness, I feel I am but on the fringe of a higher understanding.—*E. W. D.*

*Alberta, Canada*—I wrote you last July for prayers for rain, as we were suffering from a terrible drought. Your prayers were answered promptly. It rained for thirty-six hours, blessing a hundred thousand farmers.—*H. R.*



## IMPRESSIONS OF THE INTERNATIONAL NEW THOUGHT ALLIANCE

The eventful occasion is over. The hundreds of visitors have gone to their respective homes in different parts of our broad land. But they have taken a larger self back with them than they brought along,—and this is according to their own honest confession.

It is impossible for us to convey in words the exaltation of spirit, the democratic camaraderie, the lovely accord which characterized all the proceedings of the Seventh International New Thought Alliance Congress. And why not this beautiful spirit of harmony? The spirit of the living Christ, active in all the business deliberations, the lectures, and the speeches, proved, as ever when invoked, a great, loving, brooding, harmonizing presence. Indeed, the dominant note sounded by all the speakers was "conformity to the Christ standard." As the week went on and the sessions continued, one could, in one's mind's eye, see that gleaming banner far-flung to the nations, inviting the weary, the disconsolate, the wretched, into the pure white light of the Christ Self.

It must be remembered that most of the different cults of the New Thought movement were represented at the Congress. Yet Jew, Gentile, Divine Scientist, Mental Scientist, and Episcopal minister in the Immanuel movement, a pastor of the Universalist church, even those who have been thought to heal by suggestion—these all proclaimed themselves as followers of the Jesus Christ standard as set by Unity over thirty years ago! Glory be to His holy Name! And many of these convincing speakers charmingly and naively confessed that they had, heretofore, felt apart from the Alliance—that they had felt that they had a special message

for the Congress, and that they were much surprised, and happily so, to learn that all were teaching the same thing.

It is not too much to assume that the Unity spirit, which we have been cultivating at this center for years, came to perfect fruition at the Congress.

Many of Kansas City's best musicians furnished fine music for the meetings—and last, if not least, the inner man was satisfied to the extent of over 10,000 meals provided at the beautiful new Unity Inn. Our visitors were most appreciative in expressions of satisfaction and praise for the entertainment afforded them, and they were amazed at the progress of the Unity work.

The inspired consensus of opinion was that this work, coupled with the work of the Alliance through its various members, has the greatest mission on this planet—that of opening the minds of His children to their divine possibilities as Sons of God, that they be made free men indeed in Christ Jesus.

We gladly make known our appreciation of the blessings which the Congress brought to Unity. The expressions of experiences, aims, and inspirations, of our guests, have resulted in a deeper devotion to the principles which we advocate, and for this we are deeply grateful to Him who brings the particular good at the opportune time.

There were such numbers of good speeches given that it would take several issues of Unity Magazine to present them to our readers. So we cannot publish them, but we give you the assurance that the Spirit voiced many great, inspiring truths through the gifted workers who addressed the eager audiences assembled at each session of the Congress.

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It will be observed that this issue contains several pages of pictures taken at the Congress. The groups do not include many of the workers whose photographs we should be glad to present to our readers. Some of them just weren't "around," so didn't get "snapped."

## TO THE SUSTAINING MEMBERS OF UNITY

"Where there is no vision, the people perish." The human family on this planet will destroy itself unless spiritual laws are systematically taught and demonstrated. The signs of the times are that we are approaching a climax in the contention between the good and evil thoughts in the minds of men. The one and only source of harmony will be found in the understanding and application of a higher law than that now resorted to in settling the differences between opposing minds. This law must be systematically taught, and schools of instruction and the recognition of the powers used by the prophets and spiritual teachers, Jesus Christ being the head master, are absolutely necessary to the saving of the human family.

Without spiritual vision we shall all perish, and there is pressing need of a closer coöperation in thought and deed between those who have the vision, and who are bringing its fulfillment to pass in their lives. These must shed this light abroad into the lives of those who are ready to enter into the only city of refuge open to them, which is the understanding of the Law of Peace and Love as a dynamic power in saving the human family from war, pestilence and famine.

The Unity School of Christianity of Kansas City is an incorporated institution and has for over a quarter of a century been teaching the doctrine of Jesus Christ in its primitive simplicity.

It is not a sect nor a church but a school of investigation, instruction and demonstration of the scientific principles taught by Jesus.

Its members are found everywhere, in the church and out of it—it does not teach separation but unity of all humanity in the bonds of the brotherhood of Jesus Christ.

At present the Unity plant is taxed to its capacity

to meet the daily output of periodicals and books, and will soon need larger buildings, more presses and more extensive facilities for carrying forward the greater work, which is fast pressing upon it.

Unity is doing the Lord's work without price and it asks the coöperation of those who are really in earnest in their efforts to help humanity.

Millions of dollars are being given daily for the support of religious and secular schools by their friends. Should not the Unity School receive the support of its friends in a larger measure? We quite often get letters asking our advice as to the making of a legacy by the writer to some charitable institution, or humane society.

It seems not to have occurred to our people that here is a work that will eventually do away with the necessity of charity. Then why not build up such a far-reaching movement by liberal contributions to its financial needs?

The Unity work has outgrown its original personal ownership and is now owned by all its members.

Unity, with all its holdings, was incorporated in 1907, with the Fillmore family as stockholders. To the end that the movement should be freed from all personal ownership and be wholly the property of the people, each member of the Fillmore family transferred his stock to the society and a legal document was executed setting forth the transfer of the rights, title and interest of the original owners to the Unity magazines, books, machinery, office furniture, buildings, and about half a city block of valuable lots. Therefore all the Unity property now belongs to the members of the society who are sustaining it. The property at the time of this gift was estimated to be worth half a million dollars. The transfer stipulated that the management should be under a Board of Directors with Charles Fillmore President.

Unity has been proved in the over thirty years of its existence to be under the management of those who understand the Divine Law and have practical ability

in its application to the reform and education of the people. Having proved its efficiency Unity is a safe and meritorious avenue for those who want their riches used for the benefit of humanity.

Unity does not aim to establish a new sect but to put on the solid rock of faith and understanding the great and powerful laws proclaimed by Jesus Christ. It is the champion and sustainer of Christianity and accepts in their true spiritual import all the doctrines of the church. Rightly understood, the teachings of Unity will become a mighty bulwark to the Christian Church and advance it to the place of power which Jesus anticipated for it and where it will save the race mentally, morally, and physically.

Every student of Unity literature bears testimony to a stronger faith and better understanding of Christianity. There is a widespread interest in Unity literature by ministers and doctors and many of both professions have written us that the teaching is rational and practical. No one who has thought deeply about religious subjects ever objects to Unity's presentation of Truth.

Unity asks your coöperation in carrying on its work. Not only that it may have the benefit of your help but that it may return help to you. "None of us liveth to himself" is a statement that proves that the brotherhood of the race must be demonstrated in every phase of life before the new civilization can be even hoped for. Take an active part in some good spiritual work and you will be speedily lifted to higher thoughts and better conditions. Those who have adopted the tithing law find that the coöperation which they thus establish opens up between them and the Cosmic Mind a certain power of judgment that makes for security and safety in all that they undertake. Peace of mind follows and in various ways they are made better and happier. So it pays to make God your partner in temporal as well as spiritual things.

Fill out the attached blank and send to us. Keep a copy of the prayer and carry out its requirements to the best of your ability, and you will become a member of a good work and be blessed according to your faithfulness.

### APPLICATION FOR UNITY MEMBERSHIP

It is my desire and intention to become a sustaining member of the Unity School of Christianity of Kansas City, Mo., in word and in deed, knowing as I do that in unity there is strength.

I agree to join daily with the members of Unity in an affirmation and prayer for guidance and prosperity, after this manner,

"In our unity of purpose we are guided by Infinite Wisdom and prospered by Divine Love."

I will pray for the success of the gospel of Jesus Christ, and the Unity School, and will also give for the temporal support of the Unity work as I am moved by the Spirit.

Name.....

Address .....

City..... State.....

Address all communications to Unity School of Christianity, Tracy at Tenth, Kansas City, Mo.

### MOTHERHOOD CONSECRATION PRAYERS

Hannah petitioned her Lord for a child, and the record tells us that she was not denied; for little Samuel came to bless her and "to minister unto Jehovah." There are Hannahs and Sarahs and Elizabeths today who fain would bear children. For these, in whom the motherhood desire is, as yet, unfulfilled, we are prepared to give spiritual ministry.

Write us of your maternal longings and desires, and we'll take up your individual problem. After giving it our prayerful consideration, you will receive the first letter of instructions which will fill your particular need.

Please communicate with the Motherhood Department. Love offerings compensate as in all our work.

## THE THANKSGIVING SCHOOL

As has been previously announced, an Autumn Study Course of two weeks' Intensive Training will begin at Unity Headquarters, Sunday, November 14, and close Saturday, November 27.

The Summer School, and Extension School following the Congress, were preëminently successful. Our teachers give of their very best to these classes, and the students from out of town feel more than amply repaid for the time spent in the instruction. As one student expressed it: "When I came to the school two weeks ago, I was ill and disheartened. Now I am regenerated through the baptism of the Holy Spirit."

At each session of the School, we are welcoming more and more of our friends. May we not have the pleasure of greeting you personally this time?

An outline of courses follows:

### *Basic Principles*

CHARLES FILLMORE

- 1—Being.
- 2—Being's Ideal.
- 3—Being Expressed.
- 4—Thinking.
- 5—The Yes and No of Mind.
- 6—The Word.

### *The Spiritual House*

LOUISE C. NEWMAN

- 1—The Head of the House.
- 2—The Mother Idea.
- 3—Children of the King.
- 4—The Temple Garden.
- 5—Renewal of the Body.
- 6—Whose Kingdom is Here.

### *Healing Principles*

IDA M. PALMER

- 1—Spirit.
- 2—Faith.
- 3—Prayer—Silence.

- 4—Forgiveness—Love.
- 5—Lesson on Prosperity.
- 6—The Spoken Word.

### *The Silence*

E. V. INGRAHAM

- 1—Preparation for the Silence.
- 2—The Silence.
- 3—Beyond the Silence.
- 4—Wisdom Through Silence.
- 5—The Strength of Silence.
- 6—Power of Silence.

### *The Cosmic Christ*

IMELDA OCTAVIA SHANKLIN

- 1—Creation.
- 2—Intuition.
- 3—Prayer.
- 4—Prophecy.
- 5—Miracles.
- 6—Revelation.

### *Practical Application of Truth*

W. I. HOSCHOUER

- 1—Spiritual Consecration.
- 2—Spiritual Purification.
- 3—Spiritual Regeneration.
- 4—Soul Illumination.
- 5—Questions and Answers.
- 6—The Christ Consciousness.

### *Primary Correspondence Course*

MARY C. O'NEILL

- 1—Silence.
- 2—Healing.
- 3—Prosperity.
- 4—Overcoming.
- 5—The Body of Christ.
- 6—The Great Demonstration.

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In good books is one of the best safeguards from evil. Life's first danger has been said to be an empty mind, which, like an unoccupied room, is open for base spirits to enter. The taste for reading provides a pleasant and elevating preoccupation.—*H. W. Grout.*

## THE INNER VISION DEPARTMENT

As indicated by the above caption, a department has been inaugurated at Unity for the interpretation of dreams. Students who have made a life study of the significance of the voices and visions of the night are in charge. And, by the way, those who write the dream letters in our office are beginning to feel that they are earning their living by the sweat of their brow. We don't believe in dwelling on the thought of "hard work," neither do we encourage ourselves in the notion that our duties are laborious tasks. But the fact remains that each letter which comes to the Inner Vision Department requires special consideration in thought and prayerful meditation.

Then when one takes into account that some of these letters contain more than one dream to be unravelled, it can be easily seen that dream interpretation is no light task. A much smaller number of letters is, necessarily, answered a day in this department than in any other at Unity.

Since taking up this phase of our work, we are beginning to feel that we have indeed assumed some responsibility. But we have put our hand to the plow, and the Lord's vineyard must be harrowed and tilled preparatory to the forthcoming days of the golden harvest.

Biblical lore is rich in stories of dream interpretation. Joseph found favor with Pharaoh to the extent of being made second in his kingdom, because he could give the king the inner meaning of his dreams. Daniel had riches and honors showered upon him in return for like service, and he was given third place in the kingdom. Solomon hearkened to the voice of Jehovah, who appeared to him in a vision, and great was his reward.

Now, needless to say, we are not reaching out for riches and honors. However, when we spend prayerful hours in meditation on the symbology of a dream for you, and then send you the key which will unlock the door to your hidden inner treasures; when, through our years of preparation, we give you the divine message which makes you first ruler—not second or third—over your own kingdom; when we show you the turning point in the long lane,—the path that is joyous and peaceful and successful in the rosy vista of the years—when we do all this for you—you will see to it that our "dream" workers are provided with food, clothing and shelter.

None of our patrons are lacking in kindness and noble generosity. The lack of returns has been due simply to a

nonrealization of the expenditure of time and thought necessary to the carrying out of this important branch of our work.

We feel an assurance that from now on there will be perfect reciprocation—that the law of giving and receiving will become operative in this branch of our work, as it is in all others.

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## MATERNITY INSTRUCTIONS

Every mother aspires to the best for her child. Through our Motherhood Department we are prepared to help the mother realize the highest for the unborn from the beginning of the period of gestation to the end. When the woman expecting motherhood writes to us, we will send her a personal letter. Among other things, this letter will contain a statement to be held during the ensuing month. Next follows a paragraph of instruction. The prospective mother is asked to join with us daily in a specified prayer. A suggested reading from the Bible, suited to the exact period of pregnancy, is also part of each instruction sheet, which closes with a blessing that is in itself a benediction.

The mother to be receives one of these letters of guidance each month. By coöperating with us in meditation and prayer, she is continuously enveloped in the spiritual garment of protection.

It has been said that a child's training should begin with its grandfather. But we know that the work of the Spirit is quick and powerful. It lies with the mother to impress the coming babe with the lofty character and noble form which she would see manifested. The great and good of the world have ever acknowledged a debt to the mothers who bore them. Was it not our own immortal Lincoln who said: "Everything that I am or hope to be I owe to my angel mother"?

Truth mothers have it in their power to bring forth the budding Christs who will form a working band to coöperate with Jesus Christ in the redemption of this planet. The spiritual light of Unity is shedding its rays continually around these holy mothers, uplifting, upbearing and strengthening them.

Marys of the present, blessed are ye amongst women, and blessed shall be the offspring which ye shall dedicate to the Most High!

Prospective mothers, would-be mothers, and their friends, send for these Maternity Instructions. Compensation by love offerings.

Write to Motherhood Department for information.

## TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. C. F. Cline, No. 1, Fancy Prairie, Ill.  
Violet Amende, 743 Adams St., Elgin, Ill.  
Louise M. Cook, Sebastopol, Calif.

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## WEE WISDOM YEAR BOOK

### *New Holiday Volume for the Little People*

During the year, Wee Wisdom has contained a large number of pictures, poems and stories which have been a source of delight to the children. The very choicest of these will form the contents of the "Year Book."

Monthly magazines are apt to get lost or mislaid. The kiddies will clamor to hear about Bug-a-Boo-Bill, Prince Happyhop, Bill-a-Boo-Bug, and the rest of their newly found friends, whom they have learned to love during the past year. So you must have these fascinating illustrated rhymes right at hand if you wish to satisfy them. This can be only by having the bound volume—the Year Book—in the child's possession.

Companion size to Wee Wisdom's Way. Highly decorative cover. Price, \$1.00.

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"Instead of casting our old banks to the scrap pile, let each banker pledge to refill the bank, and to donate the contents to the new Motherhood Department or Inner Vision Department, and other departments that are being born in the fullness of their time. Inclosed find mine, with others to follow. Yours for the work, in His Name." A sample suggestion.

## IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of December to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

## FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in December Unity Magazine:

### CLASS THOUGHT

Held daily at 9 p. m.

December 20, 1920 to January 20, 1921

*In Christ I am abundant Life, Health, and Strength.*

### PROSPERITY THOUGHT

Held daily at 12 m.

December 20, 1920 to January 20, 1921

*In Christ I am the very Substance of Support and Supply.*

## WHERE UNITY PUBLICATIONS ARE SOLD

Calif., Alameda—Home of Truth, corner Grand and Alameda Ave.  
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsythe Bldg.

Los Angeles—Unity School of Christianity, Room 210, 313 West Third St.; Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Bldg.; The New Thought Church, 514 Fay Bldg.

Long Beach—Metaphysical Studio, 53 Cedar Ave.

Oakland—Ethel R. Egly, 2137 23d Ave.

Palo Alto—N. T. Truth Center, c/o H. M. Whitmore, 921 Ramona St.

Sacramento—Home of Truth, 1415 L St.

San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.

San Francisco—Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter.

- Mission** Unity Center, 2476 Mission St.; **San Francisco** Truth Center, 446 Lake St.; **Downtown** Truth Center, Rooms 803-4 Gillette Bldg., 830 Market St., opposite Emporium; **Unity Center**, Room 316, 165 Post St.
- Santa Barbara**—Metaphysical Fellowship Reading Room, 1336 Garden St.
- San Jose**—Christian Assembly, 144 North 5th St.
- Stockton**—J. W. Bailey, 434 N. American St.; **Stockton** Truth Center, 540 E. Main St., Junior Hall.
- Colo., Denver**—College of Divine Science, 730 E. Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; **Unity Study Class**, 1340 Pennsylvania Ave.; **Universal Truth Center**, 415 Tabor Bldg.
- Pueblo**—Lydia Keeling, 108 West 10th St.
- D. C., Washington**—Woodward & Lothrop, 10th and 11th, F and G Sts.; **Home of Truth**, 1869 Wyoming Ave., Apt. 200; **Eagles' Wings** New Thought Association, 1814 N St., N. W.; **I. N. T. A. Headquarters**, 311 Ouray Bldg.
- Florida, Miami**—Andrew J. Hornung, 65 Ft. Dallas Park.
- Ill., Chicago**—Unity Society, 104 Auditorium Bldg.
- E. St. Louis**—Mrs. Ida M. Keller, 605A Missouri Ave.
- Ind., Indianapolis**—Unity Truth Center, 1114 Odd Fellow Bldg.
- Wabash**—Mrs. Alice M. Depuy, 75 W. Maple St.
- Iowa, Oskaloosa**—Mrs. Kate Caldwell, 714 E. High St.
- Kans., Topeka**—Unity School, 119 E. 10th Ave.
- Ky., Louisville**—Kaufman-Straus Co., 4th Ave.; **Truth Center**, 307 Bernheim Bldg.
- Bellevue**—Mrs. Mary Hoffman, 302 Ward Ave.
- La., New Orleans**—Truth Center, 613 Common St.
- Mass., Boston**—The Metaphysical Club., 30 Huntington Ave.; **New Thought Library**, 347 Walker Bldg., 120 Boylston St.; **The Larger Life Library**, 25 Marlborough St.; **Home of Truth**, 111 Newbury St.; **Old Corner Book Store**, 27-29 Bromfield St.
- Brookline**—B. Gertrude Hall, 195 Davis Ave.
- East Lynn**—Dr. Sarah Meader, 10 Kenwood Ter.
- Springfield**—Truth Center, Room 203, 21 Besse Place; **Mrs. Mary Margeson**, 356 Main St.
- Worcester**—New Thought Reading Room, 216 Day Bldg., 306 Main St.
- Md., Baltimore**—Mrs. Robert Burton, 1021 Cathedral St.
- Maryland**—Truth Center, 851 N. Eutaw St.
- Mexico City, Mexico**—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
- Mich., Detroit**—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; **The Higher Thought Assembly**, 213 Woodward Ave., Room 43; **Miss C. C. Ayers**, 59 Dexter Blvd.
- Grand Rapids**—Mrs. Fred H. Meyer, 3 Trowbridge N. E.; **Mrs. Ida M. Bailey**, 2011 Francis Ave.
- Ionia**—Mrs. Benj. J. Vosper, East Main St.
- Kalamazoo**—School of Christianity, 211 W. Dutton St.
- Minn., St. Paul**—Unity Center, Y. W. C. A. Bldg.; **St. Paul Book Stationery Co.**, 55 E. 6th St.
- Minneapolis**—Rex & Jane Morgan, 1710 Stevens Ave.; **Unity and Truth Center**, 69 Bedford St., S. E.
- Mo., St. Louis**—H. H. Schroeder, 3537 Crittenden St.; **Mrs. J. C. Appel**, 2631 Russell Ave.; **The Greenbaums**, 720-21 Victoria Bldg.
- Kansas City**—Emery, Bird Thayer Co., 11th and Walnut.

- Nebr., Lincoln*—Unity Society, 13 N St., Room 502 Fraternity Bldg.  
*Omaha*—Metaphysical Library, 302 Patterson Block.
- N. J., Newark*—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.  
*East Orange*—Lucetta A. Robinson, 153 Grove St.
- N. Y., New York*—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 222 W. 72d St.; League for Larger Life, 222 W. 72d St.; Centre Publishing Co., 110 W. 34th St.; R. F. Fenns, 18 E. 17th St.; Baker & Taylor Co., 354 4th Ave.  
*Buffalo*—Buffalo New Thought Society, 43 W. Tupper St.  
*Rochester*—Unity Study Class, 480 W. Main St.  
*Schenectady*—Mrs. Marcellene W. Burbridge, 111 University Place.
- Ohio, Cincinnati*—New Thought Temple Library, 1216 Mercantile Library Bldg.  
*Columbus*—Unity Center, 323 Clinton Bldg.  
*Cleveland*—Cleveland Truth Center, 322 Lennox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.  
*Dayton*—Dayton New Thought Temple, 30 Davis Bldg.
- Okla., Oklahoma City*—First Divine Science Church, 727 N. Robinson St.
- Ore., Portland*—The Metaphysical Circulating Library, 312 Central Bldg., 10th and Alder Sts.; The Realization League, 727 and 728 Corbett Bldg.
- Pa., Philadelphia*—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1507 Walnut St.  
*Germantown*—Germantown New Thought Library, 6223 Baynton St.  
*Pittsburg*—Ministry of Truth, 610 Arch St.
- R. I., Providence*—New Thought Center, 72 Weybosset St., Room 37.
- Tenn., Nashville*—New Thought Temple Society, Commercial Club Bldg., Room 307.
- Texas, Dallas*—Mrs. E. C. Friend, 311 N. Marlborough.  
*El Paso*—May O. Stevens, 209 Mills Bldg.  
*Fort Worth*—Mrs. V. F. Withers, 418 S. Adams St.
- Utah, Salt Lake City*—Mrs. A. K. Myers, 639 S. 2d St. E.
- Wash., Seattle*—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 1311 Fifth Ave.; C. F. Lewis, 622 Pike St.  
*Spokane*—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.  
*Tacoma*—Raymer's Old Book Store, 1317 Pacific Ave.
- Australia, Melbourne*—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
- Western Australia, Perth*—Albert and Sons, 180 Murray St.  
*Sydney, New South Wales*—Truth Center, Coles' Arcade, 346 George St.  
*Mt. Victoria, New South Wales*—The Truth Center, Sister Vera Cooper-Mathieson.
- Canada, Toronto*—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.  
*Victoria, B. C.*—Unity Study Class, 600 Campbell Bldg.
- England, London*—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 9 Fortis Green, East Finchley, N. 2, London W.; The Higher Thought Center, 39 Maddox St., W1.  
*St. Helens, Lancashire*—Helen Rhodes-Wallace, 32 Acland Rd.

# SPECIAL HOLIDAY OFFERINGS

## THE INSPIRATIONAL SERIES

### *Unity Highlights*

We have begun a new series of manuals, which consist, at present, of three handy little booklets designed to meet practical daily needs. In recommending this series to the patrons of our literature, we heartily emphasize the importance of keeping in close and constant touch with our publications; for our writers are live persons, averaging an idea a minute; they are also highly evolved souls who have learned how to draw inspiration from the supreme fountain of knowledge, the Universal Mind.

When you read what they have to give, you are subtly impressed with that intangible something—that true ring, which only immortal words carry with them; at the same time, you are getting a fresh viewpoint on puzzling questions of the hour.

“Good Words,” by Imelda Octavia Shanklin, contains a number of chapters on the use and power of the “Word.” Read this. It will assist you in controlling the “unruly member.”

“Morning Meditations,” by Jennie H. Croft. The title by itself is an inspiration. We know that the primary impulse of the day determines the success of that day. This little collection of “Meditations” will put you right for the following twenty-four hours.

Do you wish to learn how to finance an enterprise, how to market an idea, how to meet a lawsuit, how to become more efficient, how to increase your wages, how to make a new start? Then tarry right here for a bit with a little booklet, by Wm. I. Hoschouer, known as “The Spiritual Law in Business.”

The above series of three booklets is bound and decorated just a little bit more distinctively than our other booklets.

Three booklets for \$1.00. If bought singly, 35 cents each. Please order at once before the holiday rush is on!

## MOTTOES, POST CARDS, CALENDARS

Count on getting your Christmas mottoes, post cards and calendars from Unity. You will be delightfully surprised when you see the surpassingly beautiful things which we are preparing for the holidays. Full particulars in December Unity, which you will receive promptly.

## THE SILENT SEVENTY

*The Lord appointed seventy others.—Luke 10:1.*

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth and desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues, and no set rules. Write the Secretary of Silent Seventy for Bulletin No. 7. We give the following testimonials:

*Penitentiary, Menard, Ill.*—I am delighted to receive your letter and the wonderful books. There is not enough space in this letter in which to express my thanks to the Silent Seventy. The work of this Society and their literature cannot be over estimated. How happy I am to say that this book, "Lessons in Truth," meets my desire all through. I am handing out the pamphlets to the boys, carefully placing them where they will bring forth fruit. Your literature has reached the hands of fifteen of the boys that I know of, and the result is a pleasant smile and an expression of gratitude to Unity. I am now sending a small donation which I hope you will accept, for it is a pleasure to me to give it. I appreciate your wonderful work and wish to show forth my appreciation by making a contribution to further sustain the work. Hoping that my letter will meet with your approval, I am, Sincerely yours,—J. J. Y., S-70 No. AW-65.

*Laurel, Md.*—I write to tell you of the many people who have been helped through the literature you sent me. I am so happy when I am in the position to help some one, and this literature does the work. Just this morning a lady that had ulcerated stomach told me she had not had one spell since reading. Another I visited a few weeks ago told me she had found much comfort in reading a copy of Unity that I had left with her two years ago. I sent some tracts to a friend in a hospital, and she wrote me that she had passed them from bed to bed, and after all had read and enjoyed them, she sent them to her brother. I always ask the people to whom I give them, to read and pass them on to others.—B. F., S-70 No. AU-60.

## UNITY PROSPERITY BANK

### *Does God Give the Increase?*

Is the perfectly natural query of the average man or woman who sees his neighbor "getting along." Now this prospering neighbor may not know it himself—and again he may—for a surprisingly large number are learning to depend on God for their all—we say, he may not know it, but he is using the law of increase, be he conscious of it or not. He is a receptive channel through which the law of supply can work.

It's just this way: In God, or Principle is all. Spiritual man is the heir, then, or partaker of, this all good. If we with our minds, through the large-seeing vision, through a sense of freedom in finances, through just dealing, through generosity, open our conscious selves to the riches of Spirit, *nothing* can keep our own from us.

The Unity Prosperity Bank Plan furnishes a lesson, by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Besides, the Bank users are given special prosperity prayers by the Society of Silent Unity. Rich and poor alike find the Plan effective.

A "Bank" enthusiast writes: "Our Prosperity Bank certainly has more than proved that God giveth the increase. What blessed joy and quickening power one feels after such a rapid demonstration! I could scarcely believe it true. Praise God from whom all blessings flow, and thanks to our heavenly Father for not only the increase, but the absolute faith that it has brought with it. In less than a weeks' time after I had secured the bank, my husband came home and informed me that not only had his salary been raised, but that he had been given stock in the firm for his faithful services there. It was nothing that we had expected, or that we were looking forward to, so it came to us like a beautiful spring shower. I am filling the bank again, for I feel that I must spread the good work and help to bring love and truth to others."

Send for a Bank, deposit the amount for Unity, Weekly Unity, or Wee Wisdom subscriptions for three friends, and prove that

### *God Gives the Increase!*

See pages 495 and 496 of this magazine for description, explanation and blank.

## "WEE WISDOM'S WAY"

*For Primary and Advanced Truth Students*

An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way," by Myrtle Fillmore. The book contains the true experiences of the power and results of Truth teachings.

In clearness and simplicity, Mrs. Fillmore tells in a most interesting manner, yes, even in a way quite fascinating, how the laws of health and happiness can be put into operation here and now.

One cannot fail to grasp the fundamental principles of Christian Healing after reading the simplified lessons in Myrtle Fillmore's "Wee Wisdom's Way." While the book has been written in the form of a story, it teaches plainly the valuable truths which produce a healthful, happy life. *The teaching is practical.* The story reaches the inner personal life and establishes the creative idea of the healing power of Christ in the heart of the reader.

*This book is for those who are searching for a simple exposition of the Science of Being.*

A feature which has made the book so in demand is that it appeals to people of all religious denominations. One reader wrote: "I know that no one, be he Pagan or Jew or Gentile, can read the book, unprejudiced, and not be converted."

And for the child and youth we cannot recommend a better book. The universal truths are made perfectly clear in language that young people can understand. No longer is the secret of health and happiness concealed from them when they have heard the message of "Wee Wisdom's Way."

The book contains a number of noteworthy illustrations. It is well printed and beautifully bound. The price of the edition de luxe is \$1.50, postpaid; board \$1.00; paper binding 75 cents.

UNITY SCHOOL OF CHRISTIANITY,  
Tenth and Tracy Avenue, Kansas, City, Mo.

*Some Reasons Why You and Your  
Friends Should Read*

**WEEKLY UNITY**

*Because* it is a weekly reminder of Health, Happiness and Success.

*Because* it is devoted to Practical Christianity—Christianity that heals the mind and body, that prospers and makes successful all of your affairs; Christianity that one may practice at home, in the office, in the fields, in the factory, and in every walk of life.

*Because* it is the official organ of the Good Words Club, and that means a great deal to the 15,000 members of the club, for it is largely through the Good Words Club department in the *Weekly Unity* that the members of the club know what is being accomplished by their organization.

*Because* *Weekly Unity* deals with problems of the daily life, giving helpful solutions that are important to all who are striving for the life more abundant—which means health, prosperity, happiness and success.

*Because* most of the printed matter in the *Weekly Unity* is in concise form, making the periodical especially valuable to busy people.

*Because* of the Vegetarian Department in the *Weekly Unity*. Health, mental and spiritual power, have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department.

*Most periodicals have greatly advanced in price. Weekly Unity is still only \$1.00 a year.*

**UNITY SCHOOL OF CHRISTIANITY**  
Tenth and Tracy Avenue, Kansas City, Mo.

# LESSONS IN TRUTH

The Official Primary Text for Unity Study  
Classes and Correspondence School  
Pupils. The Only Book of Its Kind.

By H. EMILIE CADY

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ry, sickness and poverty, and  
brought them into the knowl-  
edge and possession of happi-  
ness, health, and prosperity.*

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but also for the advanced metaphys-  
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every one who needs freedom; the mother  
in the home, the worker in the shop or  
factory, the business man or woman, the  
teacher, student, stenographer, etc.

## Table of Contents

Statement of Being	Secret Place of the Most
Thinking	High
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Faith	Unity of the Spirit
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The Advanced Text for Unity Study Classes and Correspondence School Pupils. A Book to Live Long and Prosper.

By CHARLES FILLMORE

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Cleansing and Purifying	Love Demonstrated
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## CONCERNING THE UNITY PROSPERITY BANK

### *Why Necessary.*

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

### *The Object of the Bank.*

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

### *The Use of the Bank.*

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



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# UNITY SCHOOL OF CHRISTIANITY

UNITY BUILDINGS, DEVLIN AND TRACY,  
KANSAS CITY, MISSOURI

November 1, 1920

Dear Friend:

In an effort to do our share for the children, we publish Wee Wisdom, the only Truth magazine for little people.

Those who write for this fascinating child's periodical have made a life study of children, and how best to appeal to them. The beautiful pictures done by our own artist are a delight to all the young subscribers.

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We know that you will welcome the opportunity to help shape a life by sending \$1.00 for a year's Wee Wisdom subscription to some favorite child.

Yours in the interests of His own little ones,

UNITY SCHOOL OF CHRISTIANITY

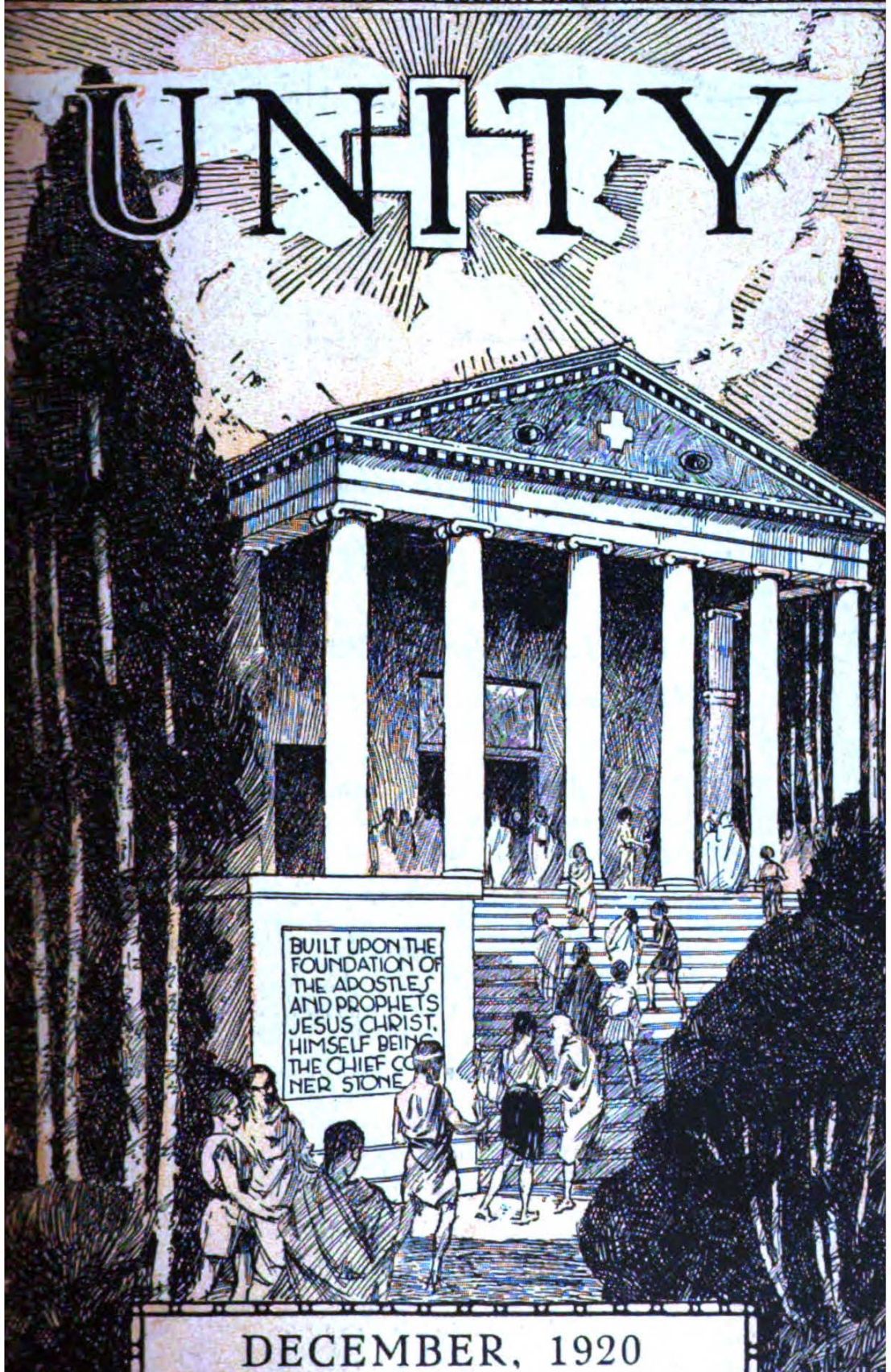
"I suffered the loss  
of all things, and  
do count them  
but refuse, that I  
may gain Christ."

Phil. 3:8.



THIS NUMBER EXPLAINS THE FACULTY OF LIFE

# UNITY



BUILT UPON THE  
FOUNDATION OF  
THE APOSTLES  
AND PROPHETS  
JESUS CHRIST,  
HIMSELF BEING  
THE CHIEF COR-  
NER STONE.

DECEMBER, 1920



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# UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of *Unity Magazine* was received.

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A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

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# UNITY

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The purpose of Unity is, not to found a new sect, but to give people a practical application of what they already have through their church affiliations.

Unity therefore stands independent as an exponent of Practical Christianity, teaching the practical application of the doctrine of Jesus Christ in all the affairs of life; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and how it brings man into the understanding of Divine law, harmony, health and peace, here and now.

Unity explains how this power of mind action can be applied by every man and woman, for it is as operative to-day as it was two thousand years ago.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. It does not make any difference how desperate a case may be, the Society of Silent Unity will take it.

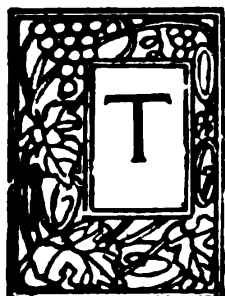
Believing in the innate honesty and justice of all men and women, voluntary offerings are received for all our ministrations. No demand for money, nor a charge against any one, has ever been made in the twenty-five years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society and you will be helped at once. All the correspondence is strictly confidential.

Send all requests for help to *Society of Silent Unity*, Tenth and Tracy Avenue, Kansas City, Mo.

# LUCIFER, THE LIGHT BEARER

CHARLES FILLMORE



THE LAW of generation is undoubtedly the mystery of mysteries in human consciousness. Men have probed, with more or less success, nearly every secret of nature, but of the origin of life they know comparatively nothing. It is true that they have with chemical combinations simulated life, but the activity has been temporary only.

In the phenomenal world, life is the energy that propels all forms to action. Life in the body is like electricity in a motor. As the engineer directs and regulates the electricity in the motor, so the life in the body has its engineer. Life is not in itself intelligent—it requires the directive power of an entity that knows where and how to apply its force, in order to get the best results. The engineer of the life force in the body of man is the Life Ego; this is the Consciousness of Life in the organism.

The Life Ego is the most subtle and the most variable of all the powers of man. It is an animal force, and is designated in the Bible allegory as one of the “beasts of the field.” It presides over the life and generative function of the body, and because of its tendency to segregate and separate itself from the other bodily functions, it is called the “adversary.” It is not essentially evil, but because of its place as the central pole of all bodily activity, its tendency is to centralize all action around its consciousness.

In its divine-natural relation, the Life Ego has its positive pole in the top head, which is the “heaven” of man’s consciousness. When the personality gets active and begins to exercise in the higher or spiritual forces, the Life Ego becomes inflated with its own importance and falls from heaven (top head) to earth, or front brain. When the Seventy that Jesus endued with spiritual power returned, they proclaimed that even the de-

mons were subject unto them. Then Jesus said, "I beheld Satan as lightning falling from heaven." Jesus was evidently quoting Isaiah, who wrote in the fourteenth chapter of his book, (King James Version):

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High.

"Yet thou shalt be brought down to hell, to the sides of the pit."

Jesus warned the Seventy not to rejoice over their spiritual power, "but rejoice that your names are written in heaven."

In order to give man a body having life in itself, God had to endow him with a focal life center that in its very nature tends to separation from the primal life Source.

This center of activity in the organism is also the seat of sensation, which is the most subtle and enticing of all the factors that enter into being. But these qualities were necessary to man's character, and without them he would not have been the complete representative, or "image and likeness," of God.

God does not tempt man to go wrong and break his law, but a great creative plan is being worked out in which the Deity is incarnating itself in its creation. This incarnation is called the Son of man, and in man a wonderful being is in process of creation. This being is spiritual man, who will be equal with God, when he "overcomes" or handles with wisdom and power the faculties of the body. The body is the "garden of Eden."

What metaphysicians most need is a comprehension of the factors that go to make up consciousness. This requires discrimination, judgment, and self-analysis.

We talk glibly about God as Life, Love, Intelligence, and Substance, and about man as His manifestation, but when we come to describe that manifestation we lump it off as the product of thought.

What we now need to know is how thought groups the different attributes of Being, for upon this combination depends the bringing forth of the ideal man.

We must learn to watch our consciousness, its impulses and desires, as the chemist watches his solution, for it is in measure a very like compound. Man *forms* his own consciousness from the elements of God, and he alone is responsible for the result.

This is a mighty subject, and to go into it exhaustively would require the writing of many books. Concisely stated, there are three great factors that enter into every consciousness — *intelligence, force, substance*. The harmonious combination of these requires the most careful attention of the Ego, and it is here that all the discords of existence arise.

In Scripture the Divine Life is termed the Lamb of God. This carries the symbology of its purity, innocence and guilelessness. Its nature is to vivify with perpetual life, all things that it touches. It knows only to give; give unceasingly and eternally without restraint. It does not carry upon its bosom Wisdom; that is another quality of Being, which man comprehends from a different part of his consciousness.

The pure Life of God flows into man's consciousness through the spiritual body, and is sensed by the physical at a point in the loins. This is the River of the Water of Life, bright as crystal, proceeding from the throne of God and of the Lamb, referred to in the twenty-second chapter of Revelation.

Only those who have come into consciousness of the spiritual body can feel this holy stream of Life. When the Ego has found it, and laved in its cleansing currents, the ecstasy of elysian realms is experienced. It cannot be described, because all the sensations of the

mortal consciousness are coarse, compared with its transcendent sweetness and purity.

Many feel its thrills in part in silent meditation or in religious enthusiasm, and are temporarily stimulated by its exquisite vibrations. Just here is where the danger lies for those who have not brought out the other pole of Being—Intelligence.

The Ego, through its recognition of this life stream, sets it flowing to every faculty, and being by nature formless, it takes the mold and character of that into which it is poured.

It is the servant of the Ego, the *I*, which man is, and through his failure to recognize the Divine Intelligence, which would show him how to use it in the right way, he blunders ahead in his ignorance, and this Lamb of God is slain from the foundation of the world.

The greatest danger of perversion lies in the direction of the belief in sex, because it is there that this pure stream has been most foully polluted by ignorance. Sex-sensation has made a broken cistern of man's consciousness; for generations the life stream has been turned into this receptacle, and the lust for more has robbed the bodies of the whole race, making them mere shells, void of life. The failing eye, the deaf ear, the festering or withering flesh, all bear testimony to this perversion of God's Life.

Yet men and women, otherwise applying good reason, continue their lustful practices and at the same time wonder why God does not give them more life.

They run here and there, seeking a restoring elixir for their failing powers; they call upon God for help, while they continue to squander his energy in the lusts of the carnal mind.

Man is male and female, which are qualities of mind—Love and Wisdom. Every attempt to lower these divine attributes to the physical plane meets with disaster. It has been tried again and again in every

age, and its votaries have always gone into demoralization if they persisted in carrying out their theories.

Yet it is not unlawful to have bodily sensations in regeneration. A change in ideas must necessarily produce a change in the body, and there is a perfect response in every center of consciousness when the Spirit has been welcomed as the rightful inhabitant of the body. The marriage mystically spoken of in Scripture, and other sacred books, takes place in the consciousness; it is a soul communion of the two-in-one, more sweet than that between the most harmoniously mated man and woman: This does away forever with the necessity of sex in its outer manifestation.

An interchange of thought between men and women is helpful always, but it must be kept on the mental or spiritual plane.

Persistently deny the belief in sex, and realize that the life stream which has been *turned outward* and named sex, is not of that character in its original purity, but that it is pure spiritual life.

You must cleanse this pure stream in its outward flow by destroying the sense of sex. This can be done only by the power of your word. Do not kill out the life manifesting through your body by denying it away entirely; deny away the sense of impurity, sex, and other carnalities, with which the animal ego has clothed it.

"To the pure all things are pure," does not mean that lasciviousness is pure, nor that the deifying of sexuality is pure. The purity is in knowing that behind and interior to these shadows is a pure substance that is of God, which must be seen by the eye of the pure. So long as your eye sees sex and the indulgence thereof on any of its planes, you are not pure. You must become so mentally translucent that you see men and women as sexless beings—which they are in the spiritual consciousness.

Sex-lust is the father of death. James, in the first chapter of his epistle, gives its history in these words:

"Then the lust, when it hath conceived, beareth sin: and the sin when it is full-grown, bringeth forth death."

Paul says to be carnally minded is death, and Jesus Christ, in the twelfth chapter of Mark, sums up the whole question in these words: "For when they shall rise from the dead [come out of the carnal consciousness], they neither marry, nor are given in marriage; but are as angels in heaven."

To desire to be instructed by God is the first step in exalting the inner life force. The sincere desire of the heart is always fulfilled by the Divine Law. All the woes of humanity have their root in disregarded law. Man has many factors to deal with in his "garden." The most "subtle" is the "serpent," or sense consciousness. It is not evil, as we have been taught to believe it. The allegory given in the third chapter of Genesis plainly teaches that sensation is a blind force which should not be regarded as a source of wisdom. In its right relation, the serpent stands upright on its tail, and forms the connecting link between the swift vibratory forces of the Spirit and the slow vibrations of the flesh. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the body the spinal cord is the seat of sensation, "the tree in the midst of the garden," and its branches extend to all parts of the system. The "fruit" of this "tree" which the desire for sensation (serpent) urges man to eat, is the seminal fluid, which flows throughout the nervous system, and is the connecting link between the mind and the body. When desire for sensation leads man to dissipate (eat) this precious "fruit" of the "tree" in his earthly garden, the whole nervous system is drained of its vitality and the spinal cord loses its capacity to conduct the higher life into the consciousness. Man feels a lack; he is "naked." Sensation is no longer a heavenly ecstasy but a fleshly sex vibration. It crawls on its "belly" and eats "dust" all the days of its life. That is, it functions in the dryest, most lifeless part of man's being.

Yet sensation is a divine creation; it is part of the Lord God's formation, and must find expression somewhere in the consciousness. This brings us to the root cause of that appetite which craves stimulants and goes to excess in seeking satisfaction in eating and drinking. The cause is plain to be seen when we understand the anatomy of mind and body. Sensation is seeking satisfaction through the appetites. By listening to this serpent of sense, man becomes sexually insane, a glutton and a drunkard.

The remedy is: Turn away from the lusts of the flesh and seek God. Take up the problem from its spiritual standpoint. Sensation is a mental quality. It can be satisfied only by cultivating the spiritual side of your nature. If you are a sexual drunkard, deny the power of this ungodly lust over you. Pray for the help to overcome, then affirm your own power and spiritual dominion over all the "beasts of the field" in your "garden." When you have gotten the mastery over sexual intemperance, you will find the conquest of appetite easy. Simply deny all desire for material stimulants and affirm that you are satisfied with the stimulant of the Spirit. Whenever the desire for the material stimulant manifests itself, say to it, "You are nothing. You have no power over me or anybody else. I am Spirit, and I am wholly satisfied by the great flood of spiritual life that now fills my being."

In the beginning God said that the result of sin was death, and the truth of his words has been proved for many ages. But the adversary said to Eve, when he was tempting her to disobey the Divine Law, "Ye shall not surely die." The tragedy of Eden is being enacted every day in every individual of the race, and death reigns in consequence. We may call it by any other name, but the breaking up of consciousness and the separation of Spirit, soul, and body, takes place just the same. As Emerson said, "Behold a god in ruins." In face of the facts that God pronounced death to be the

wages of sin and that the experience of the race has proved his words true, very many people have listened to the adversary and believed his lie. We hear them on every side saying, "Ye shall not surely die."

As the result of sin the whole human race is already "dead in trespasses and sins;" that is, they are in a dying condition, which always finally ends in the loss of the body. It is not annihilation, because a resurrection has been promised.

To be "dead in trespasses and sins" is to lack the realization of God, to be ignorant of his law and disobedient to it. When Jesus said, "I am the resurrection, and the life," he was telling of the power of the Christ Mind to enter the mind and body of man as a quickening spirit and awaken the whole consciousness to the knowledge of God. This resurrecting process is now going on in many people. It is a gradual change that brings about a complete transformation of the body through the renewing of the mind. Spirit, soul and body become unified with Christ Mind, and body and soul become immortal and incorruptible. In this way death is overcome.

Those who insist that men do not die as a result of sin, are building up a false hope of finding life after death. Those who understand that eternal life has been lost to this race through sin, and can only be regained through the resurrecting power of the Christ Mind in the individual, are building on the eternal foundation of truth. Every one must at some time come to understand that this statement is absolutely true: "He that hath the Son [consciousness of Christ] hath the life; he that hath not the Son of God hath not the life."

The belief that the entities that speak through mediums are the spirits of dead people, is not proved. The communications are so fragmentary, and usually so inferior to the natural ability of the supposed egos delivering them, that those of wide investigation doubt the

authenticity of the authorship. No great literary production, scientific discovery or great sermon has ever come from spirits, yet the country in which it is claimed that they exist should be densely populated with all the wise people who have ever lived on the earth.

This theory of continuous progressive life after death contradicts the teachings of the Bible. God did not create man to die; death is the result of a transgression of law. Christianity teaches that man was created to live in his body, refining it as his thoughts unfold, and that the work of the Israelites is to restore this state—that is, unite Spirit, soul and body here on earth. This must be fulfilled in the whole race, and every thought of death, or the possibility of leaving the body, must be put out of the mind.

Practical Christians object to thoughts tending to the separation of soul and body, because by these thoughts a consciousness is built up that finally brings about that dissolution.

It is a fact well known to those who have deeply studied the law of Being, that death does break asunder Spirit, soul and body; also that the communications received by Spiritualists are but echoes of the soul, without its animating, inspiring spiritual *I Am*. Also that this mentality that communicates in its turn falls into a sleep, or coma, like the body, until the law again brings about a union with its *I Am* or Higher Self, and the building of another physical organism takes place. The process here suggested continues until the man makes a complete union of Spirit, soul and body here on the earth. This brings all of his powers into conjunction, and what is mystically known as the Jesus Christ, or redeemed man, appears.

You can easily see how illogical, unwise and futile it is to teach that man can lay off his body as a worn-out garment, and by weakly giving up and dying, go on to higher attainment. We know whereof we speak, and we must proclaim this great truth taught by Jesus

Christ, "Whosoever liveth and believeth on me [Spiritual / Am] shall never die."

If God created man to die and go on to a spirit land to get his education, then it would be better for him to die in infancy and escape the hardships of life. Also, if death is part of God's law, we are defeating that law every time we try to escape death by trying to heal the body.

If our birth as an infant a few years ago was the beginning of our existence, then God has performed a miracle and made an exception of man in the progressive law of development which is evident in all his other works.

The fact is, and it is well known to initiates, that Spiritualists are in communication with the mentality of humanity, that is, the personal consciousness. Not having developed the superconscious mind, they do not understand the creative law. They function mentally and physically in a thought psychism that is mixed and uncertain. Their communications can all be explained in the action of the subconscious minds of the living, and the majority of mediums are uncertain whether they are moved by their own or some other mentality.

On the whole it is not wise to try to solve questions that we have not yet acquired the ability to handle. When man has brought his higher Self into action he will see clearly the relation of Spirit, soul and body, in all phases of their action.

If you want to know all the mysteries of life, *study life*, and put out of your mind every thought about death or the condition of the dead. Then through the law of thought formation you will build up in yourself such a strong consciousness of life that its negative, or absence, will ever be to you nonexistent. This is what Jesus meant when he said, "If a man keep my word, he shall never see death."

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Life is the gift of God, and is divine—*Longfellow*.

# LIFE ETERNAL

HARRY GAZE



WE ARE living in a time of wonderful and sacred opportunity. We may say with the ancient Hindu, "This is the day of days." Or we may express it, "To this day was I born." Today is filled with opportunities for education, reconstruction and advancement,—for bringing into manifestation the glory that is eternal. There is only one power, and we are here to bring that power into evidence. People often say that they do not understand the purpose of life. People have sometimes asked in wonderment, and sometimes in tones of despair, "What are we here for? What does it all mean?"

There is a definite reason why we are here. We came for a sacred and glorious purpose, and that purpose is to make God visible in our flesh, so that we may with Job behold God in the flesh of our bodies. We must see God shining everywhere; shining in our souls, shining in every atom of our bodies, radiating in our environment, scintillating in our minds. In our flesh must we see God not only as omnipotent and omnipresent as far as Principle is concerned, but we must see the revelation and manifestation of Divine Principle in divine lives.

We have over and over quoted the words of the Master, "Words that I have spoken . . . are spirit, and are life." It is beautiful that we may repeat the sayings of Jesus Christ, but in our own day of attainment, we, too, must be able to say for ourselves that our words are Spirit and life. One of the practical things about this statement is the linking of Spirit with life, and when we think of Spirit we should think of it as the very Life of life.

It is Spirit that gives color, warmth, vitality and radiance to the flowers; that makes the springtime beau-

tiful; that sparkles in every eye when there is health and wholeness. The consciousness of Spirit never includes death, but always life, and so when we think of Spirit let us think in vital terms, vibrant terms. When we say that one is spiritual, let it not mean that he is weak, or frail, or pale, or anæmic, but that he is full of life, of the glorious, shining life of Spirit. We are born to the end that we may manifest the glory of Spirit.

The moment that a man begins to think that the source of life is limited, he will begin to be very cautious in his expression of life. His attitude will be that of trying to hold on to it and to use it only with economy. The result will be manifestation of feebleness. "Who-soever would save his life shall lose it." The moment I think I have only a little life and that there is no more coming, I am on the road to old age. But when I know that I function from an illimitable fountain of Life, I shall express fully and I shall know no lack. As a matter of fact, the only life that we have is the life that we give away, for life is expression, and abundant life is abundant expression.

The scientific and spiritual conception of youth does not involve the holding of the present flesh, but instructs us to let it go, cell by cell, as new and more perfect cells are built to take the place of the former ones. Thus the entire body is kept in a state of renewal. Healing and renewal of parts of the body are not mere patchwork, but complete reconstruction. We do not heal and change the present body to youth, but we build a new physical body, cell by cell, which has no past history or sickness or weakness.

We have used incorrect symbols for life and time. The average artist will represent time as an old man with long whiskers. But time is ever young. For life, he paints a picture of an hourglass with the sands running low. Such symbols are drawn from the subconscious mind, showing that into the race habit of thought we have put the limited ideas represented by these sym-

bols. We should replace the untrue concept by the idea of a limitless fountain of Life—the fountain of Spirit.

Why is it such a deadly sin to draw a picture or make a statue of God? Why the command, "Thou shalt not make unto thee a graven image?" Because an image expresses the limitations of that particular work of art and establishes a limited idea of what God is. The illimitable cannot be portrayed in any one symbol.

What we want to do is to become conscious that, at its source, life is ready to come forth in infinite abundance to us. We have had a puny conception of life. We have felt that if we asked for a certain amount of life and did not ask aright that we would not receive even that small portion desired. If our first prayer failed our second petition would be for a smaller blessing. It is pitiful how we have caricatured God by picturing him as lack and limitation! If you ask for abundant Life, do not then reduce the amount of your request to just enough to get along upon. Ask freely and largely. Ask, and you shall receive.

The beauty of life is, that it is absolutely founded upon the principle, "Ask and ye shall receive." This is true, not because it is in the Bible; it is in the Bible because it is true. It always was true, and it always will be true. The whole universe is founded upon that law. Everything that we see is an evidence of that law, and everything you manifest and express is a declaration of that law.

Life is organized in a wonderful and beautiful way. Our minds are so organized that they are creative, and the whole visible world is a plastic substance which has been molded into shape by the one Mind of the universe. It is an inspiring thing to think of the oneness of Mind, to get away from the thought of multiplicity into the thought of perfect unity. In the conception of unity there is no death, no old age; there is eternal youth. In that thought we get away from all playing with the calen-

dar, juggling with figures, saying, "Maybe if we live thus and so we shall reach a hundred years." I can think of nothing more belittling than that in such an age as this we should clutch at the century mark, so that as old people we may tell by what process we arrived—by smoking or not smoking, by using whisky or abstaining therefrom, or by this or that stunt of mind. The idea of longevity on the physical plane is not at all the ideal of the spiritual truth, which is not one of prolonging life in any limited condition, but rather the idea of eternal life, eternal health and youth.

There are those who say, "I can see how we could live to be a hundred, perhaps, but I cannot see how we could live much longer than that." People have been literally hypnotized by the threescore year and ten standard. They follow the historical career of Moses, but ignore his example, for we read that Moses was one hundred and twenty, and his strength was not abated nor his eye dimmed. May we at one hundred and twenty find our eyesight perfect, and when we have reached that age may we consider the past years simply as steppingstones to real living, instead of to death. The time will come when we shall look upon the first hundred or more years of our life as but the kindergarten part of our existence. The time will come when we shall realize with the Lord that a thousand years are as a day, and a day is as a thousand years.

The divine art of keeping young consists not in being the slave of time, but in realizing the truth of Emerson's statement, "While we commune with that which is above us we do not grow old, but we grow young." If we would master this divine art, we must saturate our consciousness with life, we must permeate the subconscious with the idea of abundant life, and every expectancy concerning the loss of life must be dismissed. You must not think that you are taking chances. It is not in the nature of the Divine Principle to work sometimes and to fail at other times. It works with absolute pre-

cision. There is a certain way that you can think and a certain way that you can speak and act that will make eternal youth absolutely inevitable for you. The psychology of the past was, "Some other time, some other place." The spiritual psychology of today is, "Here and now; now is the day of salvation."

Our bodies are always much newer than our clothes. No two minutes of life is the body the same. Every breath we draw brings to us millions of new particles. Our bodies are new, wonderfully new. And yet, in spite of this newness one is apt to say, "I am getting old," and then look for wrinkles and gray hairs—and find them. We need to realize the fact that we are getting ready for life. When we think the thoughts of life, and speak the words of life, and live from that vital consciousness within, life will be a daily resurrection.

People argue as to whether or not there was a literal resurrection two thousand years ago. Some believe there was, others do not. What is the significance of that resurrection to you? The higher consciousness of life makes every day an Easter day, for every day each one of us is resurrected into new life and power. We are glad to know of the resurrection of two thousand years ago. It is valuable to meditate upon, but it loses its vital significance to us unless it becomes an everyday event in our own lives.

Today we are learning to blend true science and true religion; we are learning to see that the message of the Christ is profoundly a scientific message. Slowly and laboriously the scientist works out the problem and finds that the simple statements of the Nazarene, made two thousand years ago, are pure and perfect scientific laws. He said, "If a man keep my word, he shall never see death." And most people have translated those words into meaning that if we die here we shall live somewhere else as spirits without bodies. That was not the Master's idea at all. His teaching was that there should be no passing through death, but that here

and now we should enter into immortality. How do we know that he really meant that? He explained it in detail. He said, "Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die." Christ referred to a material death and material food and showed that physical death is not necessary. His illustration does not point to a triumph after death; that would be the reverse of his teaching.

Jesus was modest. He said, "I do nothing of myself." If he had stopped with that statement, the lame would not have walked, the blind would not have been given their sight, Lazarus would have lain in the tomb. But he also said, "All authority hath been given unto me in heaven and on earth." We, like the Master, must not boast of personality, but we must realize that the Divine Life, acting through us, will make us receivers of inexhaustible health, youth and power.

The messenger of God should be modest in his thought of himself as a messenger, yet he should be conscious that his message is the supreme message of all eternity. The real purpose of life is to make God visible; to manifest the same inner glory that you perceive as radiant power, usefulness and beauty, in the transformed lives of people who understand and are using God's law. If you say that you cannot always live and be well and strong, you are an atheist, for you are expressing a doubt of the reality of God. Let us believe; let us have faith. Then our words will not return unto us void, but will accomplish the thing whereunto they are sent. Let us believe more. The most fanciful fairy story ever written in the world is not a thousandth part as wonderful as the simple Truth.

What is the Bible? It is a romance of eternal youth. It tells you of the lovers in the garden of Eden, in their innocent immortality. It tells you of the changes that came to them in their wonderful garden. It tells you of the supposed curse that was placed upon them.

It tells you the whole story of evolution from the Adam man to the perfect Christ man. It tells you of that glorious romance of love where the Spirit says, "Come," and the Bride says "Come, and he that is athirst, let him come: he that will, let him take the water of life freely."

The Bible is a book about the fountain of Life, about growing young and staying young; about being well and being well forever; about putting away what we have called sin, and living the Godlike life of reality here on the earth; about putting away all appearance of evil, and coming into the reality of the eternal and abiding good. How wonderful then is life, and how beautiful, and with what happy thoughts should we awaken each day! Only ignorance of our true estate and birthright could make us unhappy. Life is a splendid thing, for it is a gift from God that we may accept, and accepting we may bring forth life, not for ourselves alone, but for every one.

The time is coming when day by day we shall grow younger. The time is even now at hand; now is the time and here is the place. In all eternity there will be no more sacred place than this. In all eternity there will be no more sacred moment than this. Here and now God is, and because God is we are. Therefore, we may bring forth today the splendor of our fairest dream. Why postpone the realization? Let us look to the divinity within and attain the spiritual realization of youth.

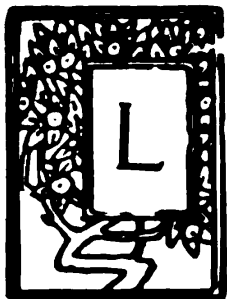
Let us know that the infinite Spirit is ready to manifest through us, and that we must make ourselves pure channels through which that eternal Life may operate. Then if we open our minds and become as innocent and receptive as a child, that Life will enter into us and we will be young in mind and elastic in body, glorifying God, the eternal Source of Life.

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Life and religion are one, or neither is anything.  
—*George MacDonald.*

## LIFE

E. V. INGRAHAM



LIFE IS God's greatest gift, for without it none of the other gifts are possible. There is no existence independent of life. This being true, life is the largest idea which can be contemplated, and it necessarily involves every other attribute of man's being and every idea and experience of his being.

To man there appears to be two general phases of life, but in reality there is but one. It appears that there is organized or manifest life, and unorganized or unmanifest life. The latter is not always taken into consideration, and if it were always taken into consideration in its true relationship, our manifest life would be much more complete.

That which we know as unorganized life is life in an organization greater than our comprehension. It is the life present in the universal organization which is God. It is when we as smaller organizations succeed in linking our lives to the life universal, the God-Life, that our lives are complete.

To one who sees life in its relation to the universal, it is more than a period of existence. It is conscious existence with an infinite capacity for growth. Tolstoy said, "Life is an evolution from the simple to the more complex." This is true, because growth always involves more and more, and while the simple purpose of life may be the same, yet a greater complexity is involved in carrying on the greater organism.

Every organization, to be a living organism, must have function. This is as true of the atom as it is of the universe. It therefore logically follows that expression is one of the very first laws of life. Since interdependence of life and expression has given rise to much misunderstanding, we are desirous of considering it from

three angles, that at least a better understanding may be arrived at. These three angles are suppression, dissipation, and expression.

When a man learns that wrong and uncontrolled ideas functioning through his mind as an ill temper are destructive forces, his first effort is to exercise some sort of self-control. Not realizing that self-control consists in the proper direction of forces, he may at first seek to throttle his uncontrolled feelings and deny them expression. This quite naturally slows up the function of his whole being and also acts to retain within his body the poisonous effect of his temper. The retained poisons work out in various physical disorders. This process clearly has no part in life as we desire it. The mere suppression of a force, whether good or bad, is not a solution to the problem involved, and what applies to one's mental forces applies equally to his physical forces. For the purpose of argument, let us consider the matter of dissipation from an entirely different angle and see how it checks up with the idea of life in its truest sense. By dissipation we do not necessarily mean excess, though dissipation of any sort usually leads to excess, because activity in any direction is accumulative.

Let us consider any constructive feeling which is generally recognized by all as perfectly legitimate. Let the object of this feeling be something external to oneself, or even far removed from his presence,—for instance the desire for a beautiful and harmonious environment. Have you ever seen one not suited with his present environment, living off in a sort of dream world independent of his present existence? We are sure that you have, and that you know just what effect this sort of experience has upon his life, so it will be needless to go into details. In this knowledge we make bold to say that every force, constructive or destructive, projected out of one's present being, is a form of dissipation which conveys a vital energy out of its true channels of life and leaves the individual relatively weaker as a result. The

mere projection of a force is not necessarily expression, at least not the expression that increases the capacity of the individual to live, to do, and to be.

Now let us consider life in the light of expression, and see if we may not discover some point of helpfulness in this respect. Science, in its description of the activity of atoms and electrons, gives us a very wonderful illustration upon this point.

Modern science describes the atom as a miniature universe, the planets or elements of which are electrons, whirling about a central point as our planets revolve about the sun. The action of these electrons is caused by a force within the atom, which gives the atom form. This atom functioning perfectly within itself, functions also with other atoms, and thus all forms in the manifest world are built. Interfere with the electrons or the active force of the atoms, and disintegration results. Whenever the forces of the atom are diverted from its particular form, the form breaks down, and gives place to new forms. The true expression of the atom is brought about by adding its force to the force of other atoms in building forms, thus carrying out the great plan of God's creation.

Jesus Christ, the great teacher, often referred to nature for illustrations of the ways of man. This is confirmatory of the teachings of scientists who declare that to know and understand the secret of the atom is to understand the secret of the universe. May we not, then, go to nature for further illustration of this great question of expression?

For instance, we might "consider the lilies," or any other flower. What does a flower express? It expresses beauty, form, color, odor; in expressing all of these it is not giving off its being. By giving you its beauty, it does not become less beautiful; by giving you its sweet odor it does not become less sweet. But take the rose from the bush or take the moisture from its stem or the petals from the flower, and much of it is gone. The

essence of it still lives, its beauty has beautified your mind, and the odor lives as long as there is a fragment remaining. When its life, or form, is projected, it fades and dies, but it loses nothing in shedding its beauty and fragrance upon the whole world.

So it is with man; when he projects those elements which go to make up his being, he lessens himself; but when he retains his elements intact, they act and react upon each other, increasing his being until he manifests the full measure of his divine stature.

And what is his expression? In service! In service he sheds his radiance and not his substance, and is thereby enriched. It is that "that scattereth, and increaseth yet more," and every life which he touches is uplifted and enriched. This is the great expression. This is life.

Every idea that comes to the mind of man from the Creative Spirit of his being—from God—comes for the purpose of being built into his consciousness and body. The inbuilding increases his being, therefore increases his capacity for service.

In its truest sense, expression is bringing forth the highest and best ideals that one can conceive,—the expression of the ideas that are revealed to man direct from the Father-Mind. Each day's expression thus fulfills its own divine mission, and is sufficient unto itself. Each day is a complete thing in God; it is the foundation for a greater day to follow. Each day is a new day filled with new revelations and new thoughts. Each day is a new life, and we are daily new creatures in Christ Jesus.

It is only when we fail to open ourselves to the new revelation which God would express in us each day, that we fail to live. By perpetuating yesterday's ideas and experiences, or by trying to work out other people's experiences and ideas, our life is made a reflex existence.

Was it not Emerson who said, "Insist on yourself"? This we must do if we are ever to become <sup>jest</sup> anything more than the reflex or reflected expression of others.

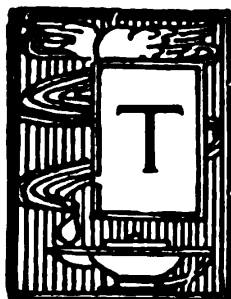
To live, we must live as unto God, daily bringing forth a new ideal and a new revelation. "In all thy ways acknowledge him, And he will direct thy paths," is the promise which leads to the very fountain of life, of which a man may drink and not die. Life in God demands the full support of every faculty and force of man's being, and every day of this sort of living brings its normal increase. It is faith, every day ripening into knowledge. It is strength, ever sustaining one in his effort to attain the full measure of Divine Manhood. It is judgment, judging all things righteously. It is love, knowing more and more of its unity with God and man. It is understanding, which comprehends and encompasses more of the divine nature in every thought and act. It is will, moving with irresistible power toward wholeness. It is imagination, forming only the Divine Image and Likeness in the heavens and in the earth. It is coming forth in the world of God, to do and to be all that there is in God. It is order, that comes of a conscious co-operation with the Divine Plan. It is zeal, tempered to the balanced action of that creative spirit that moves upon "the face of the waters" continually. It is elimination, which rejects the past day's standard for a new life in Christ Jesus. It is a life hid with Christ in God, incorporating more and more of the divine nature until its radiance shall bless and redeem the world; until no one can touch even the hem of your garment without being healed; until no one can even contact the radiance of your countenance without being lifted into a closer union with God.

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And such confidence have we through Christ to God-ward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.—// *Corinthians 3:4-6*.

# GOD-LIFE

IMELDA OCTAVIA SHANKLIN



**T**HAT GOD is Life, is one of the most easily accepted tenets of the metaphysical creed. No other idea acts more quickly or more noticeably upon the thought colonies which constitute the mental man. At the conception of that idea, a thrill of hope and inspiration instantly flashes through the thought areas, and this accelerating process is almost simultaneously communicated to the cellular structure. The statement that God is a vitalizing principle, steadfast in presence, creating and recreating in strength and beauty, is a tonic to the human body.

We live in and through God. God lives in and through us. These truths satisfy the mind that yearns to grasp more of the principle of life. They comfort the mind that longs to lift itself into those home regions of soul where wisdom dwells and beauty reigns.

If the word *God* were less accurate than the formal, chilling, scientific terms which the physicists employ in their naming of the Life presence, not even for the sake of our peace of mind would we dare to delude ourselves with what comes short of the reality concerning this animate Power that lies in and about us, that generates living, nourishes living and eternalizes living. But all the wonders that science claims for its nameless creative power is true of our God. And this much besides is also true of our God, He satisfies this life of ours by his unmeasured plenitude of riches. After we have said all that our language can word, after we have exalted our thoughts to the heights which transcend verbal utterance and mental inspiration, we have not entered into the first court of that exalted life which is eternally our God's.

Life is God, and it is replete with the majestic glories of its source. It is healthier than health; it is stronger

than strength; it is lovelier than loveliness. The graces of a fadeless youth adorn it. The buoyancy of a pregnant hope inspires it. It pours through us a crystal current that suffers no dross to remain. It spreads through us, inoculating our souls with the life of its life. It is peace. It is ability. It is luminosity.

It fills our inner being, and it presses upon our senses. Its impartial bestowal of itself constitutes its wonder. It resides in the cells of our bodies, and it sits in the heart of the windflower. It sings in the water. It moves the spheres. It never decreases. It never changes, but it daily builds about itself a more beautiful habitation, as a tribute to its own loveliness. The more we have of life, the more we have of God. The better we know life, the better we know God. The more sweetly do we deal with life, the more truly do we worship God.

Open the door of the soul to the depth, the reach, the peace of life in God, and there rushes upon us so much that is beyond words, and beyond words so much that cannot be shaped to thought, that we can only look into his face and say, "Yes, Lord."

All that God is we have; all that we have we are expected to throw upon the screen of the visible. As we pursue our acquaintance with God, we do knowingly have more and more of the supreme good of being. As we train ourselves to receive without interruption from the Source whence issues all good, we do the more clearly know and make known the Father, and in exercising the life that is so plainly God, we find peace to our souls.

Life has its roots in the invisible, from which it flowers and fruits in the visible. The grandeur of life does not depend upon anything extraneous. It depends upon the way in which we use the invisible elements of life. Our thoughts are the gauge of us. Our words proclaim us. Our deeds are the autobiographies of us. We are as noble, as splendid, as beautiful as we have trained our souls to be.

In our study to know God, there come intensely personal moments, in which we grip the idea under consideration and cast it into the flesh by the strength of our realization. This is the marriage of the Lamb to the bride. It is consummated by this knowing:

*The life that is within is the same life that made the physical conception possible. It is the animating principle that makes the childhood period joyous, the frame lithe and strong. It is the shining face of God in each flesh cell, and his radiance fills the whole body with the harmony of beauty.*

All these inherencies come into more manifest grace daily when the body is nourished by the substance of eternal life. In this way the individual life becomes an exponent of the more abundant life announced by Jesus Christ. The realization of these truths electrifies the atoms of the body, causing them to send out rays of life; it makes the body to become a powerful magnet which draws to itself the health of the air breathed, the strength of the food eaten, the purity of the waters imbibed. In all its scope of action there is life, life more abundant, life eternal, life sweet, unchanging, bountiful.

Standing within, unifying all things with God, we bring the physical into line with the out-pushing life idea, and the flesh of the body is made glad in the presence of God. Standing within, knowing that all creation ministers unto us, the body comes into correspondence with the immanent Life; it is fed by the Hand that spreads a table for the sparrow; it is clothed by the Loom that weaves the robe of the lily. Life impregnates the thought and makes jubilant the world.

When the life of God becomes the dominant consciousness, our actions and interests are made powerful. The things that we do breathe like living souls. Our work becomes real, a creation like unto God's creation. To whatsoever we put our hands, prosperity rushes, and the matter grows in favor with God and man. Our world stirs, pulses, vibrates, lives. We are in the midst

of a righteous, an enduring cosmos, and have blended with the God of Life.

To know life in this way is to live indeed. There is no repression, except such as we permit the emotions to put upon us. Life expresses itself, pushing through every wall of opposition. Life knows itself, and that self is the force that shapes substance, changes the relation of visible things and makes them always correspond to our grasp on substance.

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### CHRIST JESUS, THE LIFE

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.—*Matthew* 10:39.

For narrow is the gate, and straitened the way, that leadeth into life, and few are they that find it.—*Matthew* 7:14.

In him was life; and the life was the light of men.—*John* 1:4.

Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.—*John* 6:35.

It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.—*John* 6:63.

Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world.—*John* 11:25-27.

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.—*John* 20:30, 31.

# SUNDAY LESSONS

## LESSON 12, DECEMBER 19, 1920.

Unity and International Subject.—JESUS FEEDS THE  
MULTITUDE.—Matt. 14:13-23.

13. Now when Jesus heard it, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him on foot from the cities.

14. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.

15. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

16. But Jesus said unto them, They have no need to go away; give ye them to eat.

17. And they say unto him, We have here but five loaves, and two fishes.

18. And he said, Bring them hither to me.

19. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.

20. And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full.

21. And they that did eat were about five thousand men, besides women and children.

22. And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.

23. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.

GOLDEN TEXT—*They have no need to go away; give ye them to eat.*—Matt. 14:16.

SILENT PRAYER—*The Christ in me is saying, "I am the bread of life."*

We cannot get away from our thoughts. They follow us wherever we go, and we must minister to them.

The people followed Jesus into the desert place from the cities. This refers to the spreading out in consciousness of the thoughts that have in a former state of mind been confined to certain centers. At this period of development, we seem to lose our centered state of mind and there is a scattering of thought. We cannot concentrate as we did in the early stage of our work. Some people lose heart when this break in mental poise takes place, and a period of discouragement sets in. But when one knows this is the forerunner of a stronger and more permanent state of mind, there is a renewal of courage, and the work is taken up with vigor. So we read that Jesus "healed their sick." This healing of the sick, weak, negative, diseased thoughts, is the first act of the *I Am*. You are to speak the word of health and strength to every state of thought and feeling that is not right up to standard, and keep on speaking it until you demonstrate. It may take months and even years to restore health to these accumulated unhealthy thoughts. They are *your people*, and to you is given the work of their redemption.

These thoughts have also to be fed by your increasing spiritual word. The faculties (disciples) functioning through the intellect do not see how so many mouths can be fed in an apparently desert place. If one listens to the intellect at this stage in development, there will be neglect of duty and a shirking of exercise of power by *I Am*. The faculties (disciples) of the mind, function through fixed centers in consciousness, and they are not at this period in full realization of the power and capacity of the *I Am*. Yet it is through these faculties that the *I Am* reaches the outlying fields of thought, or "people." Giving thanks increases thought substance with mighty swiftness.

The loaves are the senses that have taken form or become substance (loaves) in consciousness, as feeling, tasting, smelling, hearing, and seeing; (two yet undeveloped) and the "fishes" are ideas not yet in manifes-

tation. In Scripture symbology, fish always represent ideas not yet brought into visibility.

By declaring our senses to be spiritual, and speaking to every one of them the increasing word of the *I Am*, we multiply their capacity and give through their increase a sustaining vigor and vitality to the whole organism. This is done through the simple word of the *I Am*, backed by the realization of its spiritual capacity. We cannot in our own power perform this miraculous increase, but when we look up to heaven and bless and break, and give to our disciples, all our thoughts are fed by this divine manna, and there is an abundance left over.

#### QUESTIONS

1. Can we get away from our thoughts?
2. How shall we redeem our thoughts?
3. How shall we feed our thought people?
4. What effect has giving thanks upon thought substance?
5. Can we in our own power perform the miraculous increase?

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#### CHRISTMAS LESSON, DECEMBER 26, 1920.

Unity and International Subject.—THE BIRTH OF JESUS.—Luke 2:8-20.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—*There is born to you this day in the city of David a Saviour, who is Christ the Lord.*—Luke 2:11.

SILENT PRAYER—*May the Mind of Christ become my mind, and all the substance of my body be transformed into spiritual energy.*

Paul addresses the Galatian church as "My little children, of whom I am again in travail until Christ be formed in you." To the Colossians he speaks of "Even the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

This mystery, which has been hid from other generations, is the coming into consciousness of a new life current in the organism. This new life is called Christ, and it has its expression in the realm of sense, or Gentiles. But it is of Jewish origin—it is of the Spirit, and must be brought forth in the "house of David," which is spiritual substance. Bethlehem means "the house of bread." Specifically, this refers to the substance center in the organism, which is several inches below the heart center (Jerusalem). It is here that we observe the first throb-

bing or outward quickening of the new body of the Christ ideal.

We should not overlook the fact that this coming into activity of the Christ body, is the result of an exalted idea sown in the mind and matured by the soul (Mary). The soul is devout and expectant—it believes in the so-called miraculous as a possibility. Mary expected the birth of the Messiah, according to the promise of the Holy Spirit. She was overshadowed by that high idea, and it formed in her mind the seed that quickened into the cell, and in due season there were aggregations of cells strong enough in their activity to attract the attention of the outer consciousness, and what is called the birth of Christ took place.

The many phases of mind discipline described in the histories of the various personalities in the Old Testament lead up to this great event. They are that outer cleansing of the thought world that leaves no obstruction to this most important transformation of mind and body. As Paul says, this birth of Christ in the individual is a great mystery. It cannot be explained in words. It is veiled in darkness to even those who are on its very verge. This is typified by the shepherds watching their flocks by night. Those to whom the mystery is revealed, have to be vigilant in keeping their thoughts, or flocks, secure from the invasion of ideas that would destroy their purity, their faith, their very life. The life of a Christian's mind is faith in the power of God to reveal himself to man. The true believers have always expected and looked for superhuman events. Yet, as explained in Scripture, when the "glory of the Lord shone round about them, . . . they were sore afraid." This fear is the human in us, and it has to be gradually overcome. The writer has hundreds of times had the divine presence, and when the light and its accompanying vibratory force reach a certain point, there is always a trembling of the mortal part. This, however, grows less and less as the development of the Christ proceeds.

"And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." The helplessness of man's thoughts about the new life is represented by the swaddling clothes, and the manger is the animal life of the body in which it is first manifested.

The higher or heavenly realms of consciousness praise God for this evidence in the body, or earth, of a force that will restore peace and harmony. A more intimate acquaintance with this new life is had by going consciously to the heart center and seeing the Christ babe with the eyes of the thoughts (shepherds). Then the truth is proclaimed, and the thoughts praise God. "But Mary kept all these sayings, pondering them in her heart." There should be affirmations without of the new life, but the substantial growth is attained through quiet communion within the soul.

#### QUESTIONS

1. What is the mystery which has been hid?
2. Where is the first outward quickening of the new Christ body observed?
3. What relation do the histories of the personalities of the Old Testament bear to the birth of Christ?
4. What is the life of a Christian's mind?
5. What do the swaddling clothes represent?

#### LESSON 1, JANUARY 2, 1921.

Unity and International Subject.—THE CHILD AND THE KINGDOM.—Matt. 18:1-14.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?
2. And he called to him a little child, and set him in the midst of them,
3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.
4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

7. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

8. And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

9. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

10. See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

**GOLDEN TEXT**—*Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.*—Matt. 18:4.

**SILENT PRAYER**—*I am humble and obedient to the will of God.*

The kingdom of heaven is a condition in which Divine Mind supplies ideals for all the thoughts of man's mind. The greatest in this kingdom is he who is most receptive to the divine ideals. Innocent confidence and trust are necessary in this state of mind. Suspicion or distrust closes the door to the full inflow of heavenly ideas.

"Except ye turn, and become as little children, ye

shall in no wise enter into the kingdom of heaven." Mortal man's idea of the kingdom of heaven is a government where the officers and rulers are patterned after the kingdoms of earth. But the kingdom of God is of a very different character. Instead of being rulers, the greatest in that kingdom are servants. This is the teaching of Jesus. The humble, childlike spirit is necessary to those who desire to enter the presence of Divine Mind.

Christ is the servant of humanity. He humbled himself and became the least among men that he might save them from the works of their ignorance. Whoever turns from the pride and arrogance of mortality and accepts the childlike spirit is receiving Christ.

It is a dangerous thing to kill out innocent, childlike thoughts. It is better to be very negative; better to go to the very depths of the sea of mortality than to cause a single spiritual thought of childlike receptivity to be obstructed in consciousness.

Ruthlessly eliminate external impediments to spiritual progress. Even though it be a thing as necessary as the hand or the eye, if it stands in the way of higher things, cut it out and enter into spirituality at any cost. Some people are very eager to know all about the higher law—they study occultism, spiritualism, and mesmerism, for the purpose of gaining power, and for the satisfying of a certain human curiosity. This is the eye that should be plucked out. This lust for knowledge and power blunts the sweet innocence of the little child within, and often leads to sins that have to be atoned for in the purifying fires of the soul.

It is the will of Divine Mind that all that makes up human consciousness shall be raised to the heavenly degree—that not even one of these little ones should perish.

#### QUESTIONS

1. What is the kingdom of heaven?
2. Who is greatest in the kingdom of heaven?
3. How do we serve Christ?

4. What must we eliminate in making spiritual progress?

5. What is the will of Divine Mind concerning human consciousness?

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LESSON 2, JANUARY 9, 1921.

Unity Subject—FORGIVENESS.

International Subject — JESUS TEACHING FORGIVENESS.—Matt. 18:21-35.

21. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

**GOLDEN TEXT**—*If ye forgive men their trespasses, your heavenly Father will also forgive you.*—Matt. 6:14.

**SILENT PRAYER**—*I forgive and I know that I am forgiven.*

The measure of forgiveness in God is unlimited, according to this teaching of Jesus, and right here, as well as in other places, he puts a negative upon everlasting punishment.

God is here illustrated as the king, whose servant owed him ten thousand talents (about \$20,000,000). The servant could not pay, and he was fully forgiven the whole debt. Yet that same servant had an account of a hundred pence (\$16) against a fellow servant, whom he took by the throat when he could not pay, and finally had him cast into prison. When this was reported to the King, he had the unjust servant brought to him, and called down upon him the law until he should pay the fabulous sum which he owed.

Thus is shown the relation of man to his fellow man and the Principle of Being. We live in and think through a universal ether that is more sensitive to our thought vibrations than is the most finely-keyed musical instrument to the vibrations of sound. This is the translucent substance of the "kingdom of the heaven," and it records every emotion, every thought, every word sent out by us. A feeling or thought of anger, or revenge, or injury of any kind toward another, sets awirl with violent discord this Mother Substance, this white Shekinah, and the beautiful forms which are constantly pushing out from the center of Being are thereby broken or distorted. It is here that man incurs the great debt to Mother Nature of "ten thousand talents," and which he can never pay through his own effort. But the Wisdom

and Love attributes of Being may be called into expression by man, and through their smoothing and harmonizing power all this turmoil can be reduced to order. Thus the great debt which man owes is paid by God.

But the Wisdom and Love of God can never make conjunction with the Mother Substance, the Lamb of God slain from the foundation of this mortal world, until the mind of man is like unto the mind of God. Then here comes in that most vital lesson of forgiving offenses to the uttermost, in order that you may be Godlike and bring down the kingdom of the heavens unto the earth. The measure of the wrong or injury done you by another should not be taken into consideration. The Jews thought it Godlike to forgive seven times, but Jesus said "seventy times seven," which implies unlimited forgiveness.

#### QUESTIONS

1. What is the measure of divine forgiveness?
2. How does the law "forgive and ye shall be forgiven" apply to our fellow men? How does it apply to the universal thought Substance?
3. Is everlasting punishment possible, according to this lesson?
4. Should we measure the wrong done us by another in forgiving him?

#### LESSON 3, JANUARY 16, 1921.

Unity and International Subject—OUR ALL FOR THE KINGDOM.—Matt. 19:16-30.

16. And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

18. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

20. The young man saith unto him, All these things have I observed: what lack I yet?

21. Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23. And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

26. And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible.

27. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have?

28. And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit eternal life.

30. But many shall be last that are first; and first that are last.

**GOLDEN TEXT**—*Thou shalt love thy neighbor as thyself.*—Matt. 19:19.

**SILENT PRAYER**—*I came not to destroy, but to fulfil.*—Matt. 5:17.

Metaphysically, a review of the life of Christ is not a study of the historical text, but a comparison of the recorded events of his experience with our own experiences. Jesus is the complete man of whom we are all incomplete copies. We are the green fruit on the tree of life; he is the ripe. His footsteps marked out the true path of life, and his advice is, "Follow me."

To follow Jesus requires great genius, power, and perseverance. That is, to follow him successfully. No

one has so far done so, though hosts have tried. But even an attempt accomplishes much in the permanent development of the soul. The development which the average man or woman works out in a lifetime is slight. The intellect cuts no deep lines in the soul texture, which is the enduring part of man's being. If man's preparation for the higher life were left to the work of intellect, his destiny would be hazy. Mystics and adepts of all ages have deplored the shallow and slow progress of those functioning in intellect. One earthly life experience in which the soul is stirred, and the light and power of the Spirit turned in upon it, is worth more than ten thousand lives of mere intellectual moonshine. Then, how important it is that we strive to quicken the Spirit and live its life! We can afford to make any sacrifice to bring about the development of spiritual understanding.

Jesus pointed the way of Truth, and demonstrated its power. The keynote of his teaching is, "God is Spirit: and they that worship him must worship in spirit and truth." He denounced the intellectual Pharisees and scribes who studied the Scripture and the traditions of men. He reiterated again and again by parable and precept the necessity of spiritual understanding and the power which accompanies it. He considered it of more importance than great riches, piety, and careful observance of the moral law. The rich young man who had, in addition to his riches, been a strict observer of the law as laid down by Moses, was told to "sell that which thou hast, and give to the poor, . . . and come, follow me."

The rich young man is personality. It is that in us that lays store by the things of form and shape. Selfishness attaches personality to the things of sense, while unselfishness liberates it.

Personality is ambitious for eternal life and strives to attain it without sacrificing the selfish attachment to things of sense.

**Personality does not know the real Good.**

Personality follows the letter of the commandments, and is commended; but there is one lack—it must give up its belief in earthly possessions.

Personality is disappointed because it cannot retain its belief in earthly possessions and at the same time have consciousness of spiritual things.

When personality attaches itself to material riches, it really believes in another power than God. It trusts the resources of the visible instead of the invisible, and thus weakens its spiritual faculties. All the powers of the mind must be developed spiritward before man can rise to that higher consciousness called heaven. If we trust in riches, trust in God is weakened. Yet we are promised all things when we have fulfilled the law of righteousness.

It is possible, but rare, for one to have large possessions and yet be able to enter into the consciousness of eternal life. God only can make the condition necessary, and it must be a compact between the man and his Creator as to the disposition of his riches. If a rich man would covenant with God to give all his possessions to the furtherance of the Good, dedicating everything to that end and making himself a steward of the Father, he might enter into the kingdom.

Giving up all trust in the help of relatives and earthly possessions and following the guidance of the higher Self, bring as a final reward a consciousness of the Real, upon which these outer conditions rest. According to Rotherham's translation, the last clause of verse twenty-nine of this chapter reads, "manifold shall receive, and age-abiding life shall inherit."

Those who seem to have first place from the worldly standpoint shall be last in the final test, and those that seem least shall be given first place. On every hand we see quiet spiritual workers who are laying up a store of true thoughts in the heavens of the mind that must even-

tually precipitate into visibility and make them prominent lights in the spiritual firmament.

### QUESTIONS

1. What does the metaphysical study of the life of Christ mean to us?
2. What does it mean to follow Jesus?
3. What is the keynote of Jesus' teaching?
4. Who is the rich young man? Why did he fail to enter the kingdom of God?

### JUDAS ISCARIOT

Of the life of Judas Iscariot before he was called by Jesus, we have no account. The only clue we have is in his name, which, the best authorities say, means Judas of Kerioth, a town of Judea.

It is supposed that Judas was one of the oldest of the twelve Apostles. He evidently had business ability, and that is why he was elected treasurer of the company. He most likely had been a successful business man before his call, and Jesus knew that it was necessary to have among the Apostles just that quality. That power of organizing, the business ability, keeps the other faculties in their right places and establishes law and order. Judas was economical and able to make the most of what he had; he knew how to take advantage of circumstances and to lose no opportunities.

The great question is, why, being a man of a high order of intelligence, did he betray his Master? The Gospels relate the facts, but make few or no remarks, leaving the reader to draw his own conclusions. Judas had seen all the recorded miracles of Jesus and thousands of others; he therefore had no doubt of the divine power of the Master. He was a business man and he felt that Jesus was losing time and opportunity. His spiritual eyes were no more open than those of the other disciples, and he could not understand that the kingdom of the Messiah was not of this world. He, in

common with all the Jews, expected the Messiah to mount the Jewish throne and become a second Solomon, restoring glory to the chosen people, extending the power and might of Israel all over the world. This was the thought which all the Jews, for generations and generations, had been brought up in, and it was very natural that the Apostles should hold to that thought and expect Jesus to prove its truth.

It is possible that with his power of planning and organizing, he mapped out a scheme which he felt sure would be a success. There was perhaps a risk in the scheme, but business men deem it wise to take risks and seem to often succeed the better if they do venture somewhat.

Judas may have said to himself: "If I place Jesus in the hands of his enemies and they bring him before the tribunal and get a judgment against him, he will have to perform a miracle before them all. This will not only liberate him from the hands of the scribes and Pharisees but will convince all the people, high and low, that he is indeed the Messiah so long promised, and the whole Jewish nation will with one accord place him on the throne and we, his immediate followers, will receive honor and riches and power."

If this was the trend of Judas' thought, and to many it seems the only possible thought for him to have had, the whole terrible tragedy is explained. When Judas kissed his Master in the Garden of Gethsemane, he witnessed the miracle which Jesus performed so simply, that of healing Malchus' ear which Peter had cut off. Then again Judas saw the whole crowd of soldiers and enemies thrown down by a word of Jesus. This must have convinced him that his plan would work.

His agony must indeed have been great when he saw that the brilliant success which he expected in his business venture had proved a miserable failure. Jesus, the Messiah, was actually condemned to a felon's death. He had not overturned nor annihilated his ene-

mies and raised himself to the throne which Judas believed to be his rightful inheritance.

When the unfortunate man found his grand scheme a failure, he went and tried to repair his blunder, but the Sanhedrin merely laughed at him. Theirs was not the fault. Let him look to it. And he threw down the thirty pieces of silver in disgust and despair; and having lost in the game of life, he committed another blunder and foolishly and weakly killed himself. That and the fact that Judas held the purse strings of the company and that Jesus rebuked him when Judas complained of the waste of the precious ointment which Mary poured over Jesus' feet, are all the facts we know about this Apostle.

That Jesus made no mistakes we know, therefore Judas was a necessary Apostle and his actions were a necessary part of the greatest event that history has ever recorded. That Judas' calculations were a mistake is very certain, but that he had a well-defined plan in his head is more than likely.

A business man must have common sense or he will venture too far and will neglect a part of his business and find himself suddenly faced with serious difficulties.

It really requires every one of the twelve qualities to be a good and successful business man.

The business man is the channel through which one-half of humanity communicates with the other half.

For his own interest he must cast aside prejudice and look every question fairly in the face. No judge on the bench needs to exercise nicer discrimination than the business man, and no man has put upon him greater responsibilities.

That Judas did not keep his faculties well balanced is certain, or he would not have so signally failed.

He allowed his organizing faculty to dominate him to the exclusion of sound judgment and reason. He became absorbed in his own idea and possibly in a selfish desire to see Jesus raised to the throne so that he, him-

self, might be the power behind the throne. He overreached himself and failed in his life work.

That churches have tried to narrow down Jesus' teachings to man made dogmas, that nations have waged fierce wars in his name, that people have misunderstood and misinterpreted his words, has never for a moment touched his glory. He remains, and ever will remain, the Messiah, the Redeemer of the world.

As the Apostles when they preached were heard by people of different countries, speaking in the different languages at once, so must we be willing to go and preach the Gospel to all the world and be heard by all sorts and conditions of men, each in his own peculiar language, which best suits his special need. This we can do by sending our strong and helpful thoughts out to all the world, uplifting the whole of humanity.—*Kathleen M. H. Besly, in Divine Science Weekly.*

### FOUNTAIN OF LIFE

How precious is thy lovingkindness, O God!

And the children of men take refuge under the shadow of thy wings.

They shall be abundantly satisfied with the fatness of thy house;

And thou wilt make them drink of the river of thy pleasures.

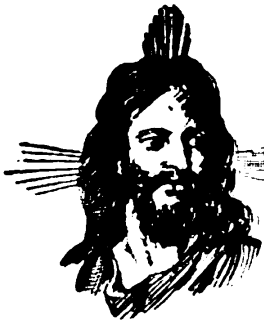
For with thee is the fountain of life:

In thy light shall we see light.—*Psalms 36:7, 8, 9.*

### THE LIFE AND THE CROWN

Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom.

Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.—*Epistle of James.*



# *The Home*

*Christ is the head of this house.*

## WITH MY WORKBASKET

What happy times we spend together, you and I, dear basket! This afternoon we have two solid hours before us, for one of our confidential chats; chats that are not less enjoyed by me because they are all on one side. What a comfort it is to possess one familiar friend who is really a good listener, and who never repeats what she hears, and one, moreover, who is not keenly critical concerning the first person singular!

This pile of work that you so invitingly and so cheerfully hold—things in the making, and things in the mending—what radiations will they catch and pass on?

Helen said this morning, apropos of the ought or ought not of some social diversion under discussion, "Auntie doesn't talk to us; she thinks at us." Perhaps she had received some of the thoughts Auntie had put into the fashioning of the dainty gingham gown that she wore.

Time was, dear friend, when I felt regretful, even resentful, because in the fancied limitations of my "woman's sphere," I could do so little toward helping other people. I longed to work in some great cause; longed to be a part of one or another of the great forward movements of the day. But I have learned that right here and now, in this modest little home, caring for brother George's motherless four and filling my days with the humble household tasks that I find in my own small corner, it is possible to be a "lifter." Indeed, opportunities for lifting crowd every hour. No one need ever be a mere leaner. What joy it is to know that while I am sitting alone with you (at least with you as

my only visible companion). I can add to the dynamic power which makes for righteousness, and be a co-laborer with God! Gladsome and awesome is the thought that from my center of consciousness may go out radiations which will touch and stir other individual centers, and even help to quicken the race consciousness itself. You know that the new psychology, as well as the awakened spiritual understanding, tells us that we are doing just that kind of work in the world, and that the leaven of Truth is rapidly and surely raising the world to higher levels of thinking. It thus constantly causes an insistent demand for "nobler modes of life, sweeter manners, purer laws." What possibilities and privileges are ours, and such as we have never heard of, people!

There is my new neighbor across the way. She has known sorrow, and bitter memories are poisoning her mind and her body. I long to help her. Love will show the way. I'll risk giving her a copy of Unity. Perhaps she'll get its spirit, even if she doesn't read a word.

"Lawsy" me, what a hole in Dickie's sock! Stop grinning, you jolly old basket! Doubtless there are others quite as "holey" in your capacious depths. With these robust perpetual-motion boys, and a daddy ditto, what do you expect? Well, here's a fine chance to get in radiations that, starting at the heel, will make the entire circuit of Dick's organism. Strenuosity personified is Dick—the peppery kind, too, which often means trouble. Surplus energy? Not at all; the more energy the better, provided it is properly directed.

One naturally connects noise with boys. If with boys and noise we connect poise, we add rhythm to rhyme and reason. Yes, it can be done, skeptical though you are. So, as I darn, I claim for Dickie divine order and harmony. I see him a miniature universe, the living image of the great universe of love and law. As I make whole, so far as may be, with needle and thread the sock, I recognize the perfect wholeness

of all being, the one Life flowing rhythmically and unbroken through every part, and Richard Newton as in, and of the One. Bless the boy—and all boys!—*Aunt Christiana.*

## WORK AND PLAY IN THE HOME

MARY S. FLINT

“All work and no play makes Jack a dull boy,” are words that are often quoted. Wise parents recognize the great truth underlying this statement, and they see to it that their children have many happy recollections of hours of recreation spent in their homes, as well as the valuable information gained from assisting in the active work in the busy life of the family.

Children vary in their tastes, and the tactful mother will study each child's needs before deciding which form of work or play he shall enter upon for his development.

The musical girl, Anna, never finds it irksome to practice finger exercises on the piano, or to sing the songs her teacher gives to her to build up her voice; for to her, music is harmony, and she shows her real love for it by the joy with which she masters difficult compositions. To others this would be but a tiresome task. When her mother calls her from her happy hour of musical study (because she knows that the active little body needs outdoor exercise), the child often happily says, “Oh! Mother, I did not realize an hour had gone since I started to practice.”

But John takes Anna's place at the piano. He hates to practice; “his fingers are all thumbs.” His mother, realizing how impatient he becomes, uses her ingenuity to attain her end by saying, “John, if you play those exercises over three times and your little piece four times, I will let you go out and play ball with Ted.” Thus encouraged, John, too, tries to do his best, and when the routine is over he takes his cap

and happily departs for the ball field. Later, when his mother calls him and asks him to cut the grass before supper, he obeys willingly because of his pleasant hour of recreation.

After supper, John's father helps him with difficult problems in arithmetic while mother assists Anna in rearranging some poorly constructed sentences in English.

When the school lessons for the next day are learned, both parents enter into the spirit of the good times that follow. Sometimes they play authors, an old game but one that teaches the children to become familiar with various writers and their literary works. Sometimes they play words, which increases the vocabulary of the children and makes them alert at spelling difficult words. At other times it is caroms or crokinole, which are games of skill, and they afford much pleasure; or parlor tennis, of which one never tires after it is too cold to use the outdoor court.

Outdoor tennis is the most healthful of the games for young and old because it develops the muscles and teaches those who play accuracy of the eye, and hand and arm control in placing balls in the right spot. The fact that John and Anna's father enters into a rousing set of tennis with them, makes them in turn willing to follow him to his favorite golf links; thus parents and children learn to enter into each other's pleasures.

Children who are brought up in such joyous comradeship with their fathers and mothers will never in later years become estranged, for the spirit of love and wisdom has entered into the hours of their work and their play.

Children will never forget the fact that their parents remained young in spirit by entering into their sports. The home is the school where character is being built, and as one has said, "We may build character by example. Children instinctively imitate what they see and hear. So if we would have fine characters in our chil-

dren we must set before them fine models. Example goes farther than precept."

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## COURTESY IN TABLE TALK

Three times a day families meet, not only to eat, but to exchange confidences with regard to the happenings of twenty-four hours. Hence table talk becomes an important factor in home life. Yet how many meals are really social events, where things which are worth while are discussed? At many of them, the irritating grievances of children and of parents are aired; the mother complains of her servants, the children of teachers, the father of the food, and the general atmosphere is volcanic. Gossip is also indulged in to an alarming extent. Criticism of neighbors and of friends is the order of the day, and thus the time which might be spent so well in an interchange of ideas and of experiences is devoted to "piffle-paffle."

To the mother of the house, more than to any other, belongs the privilege of leading the conversation into lines which are uplifting. Tactful questioning will bring out the father's opinion of politics, or will start an illuminating discussion of the children's school affairs. Her own part may be the retailing of the pleasant things of her own—the things she has read and seen; church, society, and shops may all furnish material.

Children must be taught that there are subjects which are tabooed at table. Ailments and symptoms are out of place as appetizers. I know of one home where the mention of teeth is debarred. Perhaps this family carries the idea to the extreme, yet back of their prohibition is the right idea. Physical details are never in good taste, and conversation relating to doctors and hospitals and patients should never be mingled with gastronomic efforts.

\* \* \* \*

Many men display at the family table a most ungracious personality. After the day's work they are

tired and irritable, and their families suffer in consequence. There are few men, however, who will not be cheered by the laughter of the children and the humorous recital of daily events. The woman is wise who makes table talk a study. The three-times-a-day meeting of the father and mother and sons and daughters is an important event. And family happiness is often won or lost by the standard set by the house-mother.—*Exchange.*

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### PARAGRAPHS ON LIFE

Man is an organ of life, and God alone is life.—*Swedenborg.*

Knowledge, love, power,—there is the complete life.—*Amiel.*

The end of life is to be like unto God; and the soul following God will be like unto Him.—*Socrates.*

Life, like the water of the seas, freshens only when it ascends towards heaven.—*Richter.*

Life's but a means unto an end, that end,  
Beginning, mean, and end to all things—God.  
—*Bailey.*

Pray for and work for fullness of life above everything; full red blood in the body; full honesty and truth in the mind; and the fullness of a grateful love for the Saviour in your heart.—*Phillips Brooks.*

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow.—*Henry Ward Beecher.*

Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this, that every existence is an aim.—*Mazzini.*

Life is constantly weighing us in very sensitive scales, and telling every one of us precisely what his real weight is to the last grain of dust.—*Lowell.*

## MOTHERHOOD DEPARTMENT



Christmas mother! Infant blessed;  
Nourished at pure woman's breast;  
Ray Divine, by Love expressed;  
In a human garment dressed;  
Manger'd in each child at birth,  
Comes the Christ again to earth.

## THE CHRISTMAS MOTHER

While the joy of Christmas pulsates the heart of Christendom, let us consider the Christmas Mother, whose purity and spiritual vision made possible the wonderful event at Bethlehem, when heaven and earth united to usher in the incarnated Christ.

The Christmas Mother opened her soul to the highest, and such was her conception of motherhood that it is recorded, "She was overshadowed by the Holy Spirit."

From the moment of the wonderful announcement that she was given an incarnating soul to clothe, she set atune the spiritual activities of her heart and soul, and kept before her the vision of the perfect One.

Never before in all the history of the world had woman conceived the idea of bringing forth an immaculate child. So in this Christmas Mother we find a new type of motherhood, one who redeemed the idea of birth from its association with sense, and lifted the belief in physical generation to soul conception, and gave the earth "the firstborn of God."

O blessed Christmas Mother, thou hast freed all mothers from the curse of Eve, and exalted woman to her divine place in the trinity—Father, Son, and Holy Mother.

Let our Christmas joy be full to overflowing with the consciousness that as the Christmas Mother, through her concept of the perfect One, brought forth the Christ Child, so may our souls through the overshadowing of Divine Ideals, conceive the spiritual birth of a new body here and now.

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*Miami, Fla.*—I wish to give to the Motherhood Department the inclosed four dollars. I sincerely believe that it is the grandest department yet instituted. The blessing of God be upon it.—C. A. L.

*Harwood, Texas*—I wrote to you sometime ago, asking your prayers for me through confinement. My baby was born the 18th of September. God and Unity surely did

help me. I had such an easy time that it seems almost like a dream. There were four persons near to me, and the baby was born before any one of them knew it. All were greatly surprised, as previously I had suffered untold misery in childbirth; always had to be chloroformed and every thing else done that human hands could do to try to relieve the misery and suffering, but all these attempted helps were vain. I cannot find words to thank God and Unity for what they have done for me. I know for a certainty that God hears and answers prayers, and my faith has been strengthened so much more. I only regret that I did not hear of the Unity people sixteen years ago.—*A. G.*

*Portland, Ore.*—Our baby arrived on September 26, and is a strong, healthy little boy. I want to thank you for the help you have given me, as the tired out feeling left me entirely, and I have felt much better in every way since writing to you.—*H. F. H.*

*Paducah, Ky.*—I thank you with all my heart for your help. I suffered only a short time, about half an hour, before my child was born.—*Mrs. A. R.*

*Phoenix, Ariz.*—Truly, it was only the Word that brought our blessed baby to this world. It seemed for a time that everything stood still, the doctor stopped his work and looked at me, as much as to say, "God help us." I found myself using the statements, "Christ is their life, they cannot pass out; Christ is our help." I knew the blessed word of Jesus could not fail, so I simply trusted. When the babe came it seemed limp and lifeless, and I began to praise God for the wonderful life which filled and thrilled both child and mother. And oh! what a lesson we have learned; how we thank and praise God! Both the little one and its mother are perfectly well and strong.—*R. H.*

*Trout Creek, Mont.*—I want to tell you what your help did for me when my baby was born in July. She came right on the day due, and I had but three labor pains. It certainly was a beautiful demonstration of what the Father does for us. I kept repeating the lines you sent me.—*Mrs. H. C.*

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There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—*Phillips Brooks.*

## OUR PAGE OF BLESSINGS

*"Before thou eatest pause and raise  
Thy thought to heaven in grateful praise."*

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### THE HEAVENLY GUEST

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.—*Revelation 3:20.*

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### TABLE BLESSING

Our Father, we thank thee for this food. Bless it to the use of our bodies, as thy living words of truth bless our souls. We ask it in the name of Jesus Christ.—*Mrs. C. S. F.*

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God is great and God is good,  
And we thank him for this food;  
By his hand must all be fed.  
Give us, Lord, our daily bread.

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### A CHILD'S BLESSING

Dear Father, we thank thee for this food. Bless and feed thy children everywhere. Amen.

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### HOUSE TREATMENT

The Divine Order and Harmony of the Christ Consciousness reigns supreme in this house and in the minds of all who abide here. A mutual helpfulness and happiness is expressed by every one, and the Spirit of Love rules us all.

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The Lord bless you, and make his face to shine upon you in wisdom, health, harmony, peace, and abundant prosperity.

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Praise ye Jehovah.

Oh give thanks unto Jehovah; for he is good.

For his lovingkindness endureth for ever.—*Psalmist.*

# SOCIETY OF SILENT UNITY

*Be still and know,  
that I am God.*

## INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

**UNITY SCHOOL OF CHRISTIANITY,**

SILENT UNITY DEPARTMENT,

Tenth and Tracy Avenue, Kansas City, Mo.

## CLASS THOUGHT

Held daily at 9 p. m.

December 20, 1920 to January 20, 1921

*In Christ I am abundant Life, Health, and  
Strength.*

## PROSPERITY THOUGHT

Held daily at 12 m.

December 20, 1920 to January 20, 1921

*In Christ I am the very Substance of Support  
and Supply.*

## CLASS AND PROSPERITY THOUGHTS

*In Christ I am abundant Life, Health, and Strength.* Christ is God-Mind expressing itself. God-Mind is omnipresence of Life, Health, and Strength. In Christ these qualities of God are first given consciousness as individual gifts to each one of us; after they have been thoroughly established in consciousness, they move to one more, the ultimate degree of expression. This ultimate degree of expression is the body. So we have Life in consciousness and we express Life. This is not merely existence, but God-Life, a pointed, thrilling experience of conscious life. In it there is animation of thought and a corresponding alertness of body. Health is ours; Health not hampered by occasional aches, but the exhilaration of a rhythmic correspondence between a pure mind and a perfect body, and both keyed to a steady glowing realization of our absorption in the Source of Health. We have Strength, and in no way a lack of Strength. No soreness of muscles after an unwonted exercise, but constant freshness. No spurts of capability, but a steadily active, always buoyant power of mind to search out, and an attendant ability of body to execute. We hold ourselves to an unwavering realization of these blessings, and they increase until Life, Health, and Strength become the God-Mind, in which we live, move and have our being.

*In Christ I am the very Substance of Support and Supply.* We are in Christ when we are possessed of the idea that God is omnipresent. That God possesses us is a true idea which acts as a doorway through which we enter different phases of his nature. Support and Supply are the sustaining qualities of God which we call Substance. Intrinsically, Substance is an element so fine that physical senses cannot comprehend it. It is spiritual presence, the base of air, of minerals, of water, of plants, of animals. But for it there would not be, could not be, a physical universe. We are constant

users of this fine essential Substance, and on it our very existence as individuals depends. We teach our conscious minds to increase our apprehension and use of Substance, because plentiful Substance means a plentiful presence of God's sustaining qualities. Christ is the supreme, faultless, distributor of Substance. In him we have both consciousness and experience that all the Substance we wish, all that we will use, idly awaits our appropriation. In Christ we have the wisdom to develop Substance into those conditions which are holy prosperity. In Christ we are the very Substance of Support and Supply, and the Substance-self takes instant form for us, as it sensitively responds to our slightest wish toward it.

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## EXTRACTS FROM LETTERS

### SPEAKING IN TONGUES

Much confusion in thought has arisen from people becoming overanxious about not being able to speak in tongues. This trouble evidently occurred among the assemblies of Christians in the apostles' time, because Paul in admonishing the Corinthians rather discouraged the practice, though he classed speaking with tongues as one of the spiritual gifts. He told the Corinthians to desire rather the gift of prophecy; prophecy, as used here, evidently refers more to discerning and teaching the truth than to the foretelling of future events, because he declared that he would rather speak five words with the understanding—that he might in this way teach and edify others—than ten thousand words in an unknown tongue. Paul also taught that if no one was present to interpret the message given in tongues, those who possessed the gift should keep silent. This shows that he believed man should have dominion over this power. Paul's views on this subject are related in the fourteenth chapter of Corinthians.

It is certainly not wise to seek too ardently the abil-

ity to speak in tongues. The thought that one cannot have the baptism and gift of the Holy Spirit without this sign, is false, as we know through our own experience. The teaching that men must today speak "with other tongues, as the Spirit gave them utterance," as an evidence of the Holy Spirit's baptism, has caused many persons anxiety. They have not grown to where they were ready to receive this gift, and because they have not obtained it they have sought after it and agonized over it in a personal way, which has opened them, not to the Spirit, as they believed, but to a flood of error thoughts. This result has caused great confusion of mind and has often proved disastrous.

So while one should not fight or resist the Spirit in any of its workings or manifestations in oneself or in others, still one should not be anxious about the outer signs. Man should be more concerned about growing in spiritual understanding and in the practical application of Truth, that the fruits of the Spirit may manifest in his life. Then, if one is to speak with tongues, this gift will come about in God's own order and at the right time. "Consider the lilies, how they grow."

In regard to the prophecy concerning years of tribulation, we do not give voice to error, nor do we give any substance of our thought to it. All of our attention is given to teaching the people how to trust in the Lord, so that no matter what may or may not appear in the outer, they will not see or experience evil.

"Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

We do not think one can aid in establishing the good by dwelling on evil,—by thinking about it, or talking about it.

## NO SEPARATION IN SPIRIT

Your question is answered in the booklet, "Lift Up A Standard." All seeming separation, even that caused by the error called death, comes about because man is not willing to let go of the personal consciousness, in order that the Christ Life and Truth may be established in him and in his affairs. There never was and never can be any separation in Spirit, or because of Spirit. Most people cling to the things of the personal or limited mortal mind, until the grave brings about a greater separation than could possibly come through fearlessly living according to one's highest Truth ideals. If mankind would willingly and gladly deny the lesser self and crucify the flesh with its human limitations, affections, and lusts, and enter into the resurrection life with Christ here and now, the last enemy (death) would be overcome and man could forever enjoy the peace and love of God in right relation with his fellow men, including those now known as his immediate family and friends.

## EACH MUST DEMONSTRATE TRUTH

Dear friends and teachers, please instruct me. I have been called upon to read in the spirit light. Sometime ago I volunteered and read the most inmost thought of a person very deep in spiritual development, and from this I am asked to do so for others. I am sure that this will take development on my part, and I want to be instructed how to develop, so that I may know the truth of any matter or see it from within. What do you teach about that? Christ knew all things and told whatever he would. I shall follow your instructions.

Jesus knew what was in man, because he had become thoroughly acquainted with both the human nature and the divine within himself; he knew the one Mind and its Ideas, and he understood the working out of thoughts and their expression, in and through the consciousness of individuals. But we do not find him giving readings to other people just to satisfy their curiosity

or for their pleasure, or for a monetary consideration. He never gave expression to this understanding of his except to prove or emphasize the Truth. He taught the Truth and gave forth his message of Light and Life to the world; he demonstrated the Truth that he taught, that any and all followers of his might become as filled with Love, Wisdom, and Power as he was. We do not think that you should study Truth and seek spiritual development for the purpose you mention in your letter. Let all these people who come to you learn to know the Truth and demonstrate it for themselves. They will never really get anywhere in spiritual development until they do this. Read carefully I Corinthians chapter 2; John 14:26 and John 15:26.

### RESURRECTION AND REGENERATION

There is one Healer—God, Spirit. Paul said, "Be ye transformed by the renewing of your mind." By our thoughts and words we work out our salvation, for, according to their nature, we are justified or harmed by them. Remember always, that "It is God who worketh in you both to will and to work, for his good pleasure." It is not we, but the Father who dwells in us who does the works. To him we give all the praise.

We do not teach that sin and disease do not seem to manifest in the outer or material world. In order to understand our teaching thoroughly on this line, you would have to understand both absolute truth and relative existence, or that which deals with the plane on which mortal man is living, and working, before he becomes spiritually quickened so that he can discern and practice truth as it exists in God.

In God there is no disease, no suffering, no sin, and no evil. As they do not exist in God, they do not exist at all. We are judging "righteous judgment" when we make these statements. When you say that sickness and evil do exist, and that they are realities, you are judging according to appearances, and Jesus Christ

told us not to judge after that manner but to judge "righteous judgment." That means that we should judge according to Truth, as it is in Spirit, and not according to man's outer mortal senses and feelings. When man declares Truth, knowing what he is doing, he quickly changes outer appearances to accord with Truth. It is our part to think and speak the truth, regardless of appearances. It is God's work to bring about the changes in us and around us, that we may manifest according to his will.

In the beginning all that God made he called very good, and he told man not to eat of "the tree of the knowledge of good and evil." Please read the first article in the booklet, "Questions and Answers No. 1." See also the booklet, "What Practical Christianity Stands For." This latter article will give you a brief outline of what we believe and teach. Study it prayerfully, and you will see that we believe in the new birth; that we realize and teach that mortal consciousness in man must die that the Christ Consciousness may reign in him unto life and peace. With Paul we "die daily," and are daily resurrected in Christ unto newness of life. We believe the words of Jesus Christ that if a man keep his sayings he "shall never see death," and "Whosoever liveth and believeth on me shall never die. Believest thou this?" Read also the booklet, "The Teaching of the Scriptures Concerning Eternal Life."

Jesus taught us to pray, "Our Father, . . . Hallowed be thy name." To hallow the name of God is to connect with God only that which is holy or whole,—life, love, truth—that which God is. We, as children of God, hallow his name when we declare for ourselves that which is true, and pure, and whole, and upright. To serve God in the very highest sense of the word is to deny the appearance of any illness or error, and declare, with spiritual understanding, that such appearances do not exist in us. When we speak the word in faith and understanding in this manner, we demonstrate according to

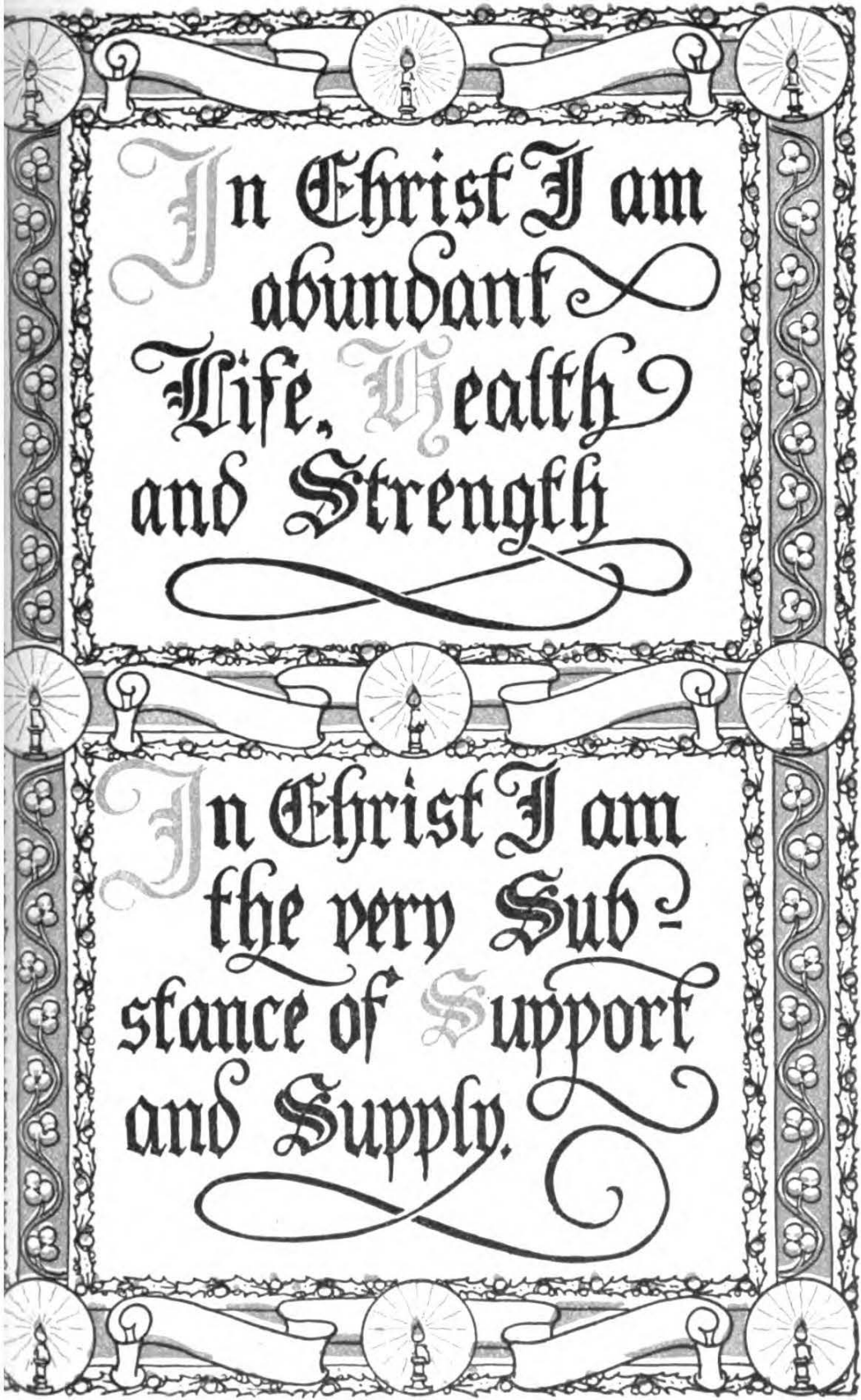
Christ's promise that he who "Believeth that what he saith cometh to pass; he shall have it."

We are teaching and preaching the resurrection and regeneration of the body—of the whole man. We know that the time is near at hand when men will demonstrate that they have overcome in their physical bodies the disintegrating process called death. Be not deceived. Death is the wages of sin, and it is not the doorway to a higher spiritual life. Nor is the death of the body the means, nor is it the time, when the change takes place which you mention. In Christ, alone, are life and the resurrection to be realized. His teachings were of life more abundant; they had nothing whatever to do with death in any form, except that all such error thoughts should be eliminated from the consciousness of man. A help in this connection is the booklet, "Attaining Eternal Life."

### PURITY

Though there is no doubt but that Mary was still a virgin after Jesus was born, yet there is no emphasis put upon this point in the Bible. The idea seems to be that Jesus Christ was not born in the way of generation or sex intercourse between man and woman. A pure, holy woman, through the power of the Holy Spirit, became his mother, without the aid of any mortal man. What she became after Jesus was born, is not stated in the Bible, though we see no reason why she should not still have been as pure and holy and as virgin as she was before.

Your friend needs to be spiritually quickened, so that she may understand the true nature and character of virginity and holiness—purity of thought and soul, as well as of outer acts. No doubt there are many people today who never marry and who always live a spotless life according to outer appearances, yet who are not virgins because they are not pure and holy in the character of their desires and thinking.



In Christ I am  
abundant  
Life, Health  
and Strength

In Christ I am  
the very Sub-  
stance of Support  
and Supply.

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## SILENT UNITY HEALING

*"What Hath God Wrought!"*

### HEALTH

*Dixon, Ill.*—Since asking your prayers for severe headaches about a year ago, I have been so wonderfully helped in other ways that I must write and thank you again. I have taken off my glasses that I had worn for over twenty years, and am doing more close work than ever. God surely prospers me in all my ways, and I am happy in learning the Truth. May your good work be abundantly blessed, is my sincere prayer.—*Mrs. D. V.*

*Pasadena, Calif.*—I feel the urgent need of acknowledging the help and cure I have received through you. Two and one-half years ago, after a year's suffering, an X-ray showing an obstruction in my upper bowel, I returned to my home, miserable in every way. When a prominent physician gave me two months at the longest to live, I at once dropped all medical attention and telegraphed to you for help. Today I am absolutely well.—*Mrs. M. R. C.*

*Ravenwood, Mo.*—I wrote you for prayers to heal headaches, and I am thankful to say that your prayers were answered.—*Mrs. E. M.*

*Bakersfield, Calif.*—I wrote you for prayers for my nephew W., for freedom from a severe cold. "Ask and ye shall receive," has been again proved. He has entirely recovered.—*J. A. L.*

*Beatrice, Nebr.*—I wrote to you for prayers, and will say that I am thankful to you and to God for my recovery from a nervous breakdown. I am healed of the trouble. You may discontinue your ministry for me.—*Mrs. A. A.*

*Norfolk, Va.*—I wrote you about a month ago for prayers, as I was suffering from hemorrhoids. I experienced immediate relief, and within a very few days was entirely cured. Despite the fact that I have ever since that time been working hard packing and moving to another city, I have had no return of the trouble, nor do I expect to have. Previous to this request I had written for help to overcome a bad condition of the heart. All this unusual exertion on my part has been performed without the slightest inconvenience from that organ. I think this has been an excellent test, if any test were desired.—*Mrs. C. S. H.*

*Lincoln, Nebr.*—Before my letter had reached you I was feeling better, as is always the case. You may discon-

tinue prayers for me. I am grateful to God for Unity and Unity friends. I want to tell you about a little demonstration I made a few days ago. I awakened in the morning with a very sore throat. I could hardly swallow, and my tonsils were thick with white patches. I held to this prayer in the silence, also when about my work: "I will heal thee. I will make thee whole." The next morning my throat was well.—*Mrs. H. W.*

*La Grange, Texas*—Sometime ago I wrote you, asking prayers for the healing of a bruise in my side. I am thankful to Almighty God and Unity that I am entirely well again.—*Mrs. D. N.*

*Peterboro, Ontario, Canada*—I think it is nearly two years since I wrote, asking special prayers for two people; one had an enlarged gland nearly the size of a goose egg; another a case of asthma of twenty years' standing. Both cases looked absolutely hopeless; in fact they did not yield for some time. Now both of these friends are in good health. Nothing but prayer could have done such work; it is really marvelous.—*M. E. D.*

*San Diego, Calif.*—I have been greatly blessed, having demonstrated over total blindness, and that after three specialists had said that there was positively no hope. My eyes are much better than before. In the affairs of myself and family, I thank God for removing mountains. We thank God and Unity for many blessings.—*Mrs. J. W. H.*

*Worcester, Mass.*—You may discontinue prayers for my wife, as she is entirely healed of indigestion and gas. She has had no trouble with her stomach for nearly three weeks. She is able to do almost anything. We thank God and Unity.—*W. P. D.*

*South Norwood, Ohio*—A few months ago I wrote you for prayers. I was having severe hemorrhage of the bronchial tubes at that time. There was also a nervous condition which caused me much mental suffering for months. I tried several doctors, but without results. After asking you for prayers, I improved rapidly and can truthfully say that I am now entirely healed. I am indeed grateful to you and thank our loving Father for this wonderful cure.—*M. E. V.*

*Oakland, Calif.*—I am thankful that I can tell you to discontinue prayers for my husband. He can go everywhere now without his cane and he is able to run the machine. He feels perfectly well again, thanks to God and Unity.—*Mrs. M. B.*

*Nashua, N. H.*—You may discontinue prayers, as I am entirely free from asthma. When I wrote to you I could

not sleep. The demonstration was slow but sure. I praise God and thank you all for your kind help.—*E. F. F.*

*Muscoda, Wis.*—A year ago our daughter was totally blind in one eye; very soon after you began treating her, we could notice a change, which continued until now she can easily see to read ordinary print with that eye. It does not pain, as it did before. She is going to school every day.—*Mrs. W. T.*

*Toronto, Ontario, Canada*—I wrote you for prayers for my little girl who had, a physician said, inflammation of the ear; he advised opening the ear. At the same time she manifested measles. In response to your aid, she slept almost entirely for three days, and awoke quite well. Today she is in the best of health, and I thank you very deeply.—*J. S.*

*San Francisco, Calif.*—My mother's eyes, for which I asked your prayers, are entirely healed, and I thank God and Unity for the blessing.—*E. J.*

*St. Louis, Mo.*—I am a little girl ten years old. I have suffered from asthma. As soon as mother heard of your wonderful power, she sent you a letter. Since then I have not had a single attack. My mother, brother, and I, all hold our thought, "Thy faith hath made thee whole." I can never get through thanking you.—*J. C.*

*Clifton, Ariz.*—I wrote you for prayers for my little daughter, and I am happy to tell you that she had a speedy recovery from bowel trouble. Truly, I am most grateful to God.—*Mrs. P. R.*

*Berkley, Va.*—You may discontinue your prayers for me. I am entirely healed of high blood pressure and a very severe case of heart trouble. I hardly know how to express my gratefulness to you. I am stronger in health, stronger in faith in the Lord. I had been an intense sufferer for three years. You may use this as a witness testimonial, to help others; also, you may use my full name and address, and I shall try to help others to be healed in the same way. May God bless you all with love and peace.—*Ledora Taylor, 819 Walkers Avenue.*

*Birmingham, Ala.*—I sent you a telegram asking you to pray for me, as I was suffering from kidney trouble and severe backache. I am glad to say my back is entirely well; you may discontinue your prayers. Find inclosed love offering.—*C. O. K.*

*Windsor, Ontario, Canada*—It is in a state of great praise and thanksgiving that I write you. I wish to say that for nearly five weeks previous to the week just passed, I

had been confined to my bed with a very severe illness, sometimes having the doctor twice a day. Mr. S., of Detroit, called my attention to the wonderful work which you are doing and assisted me with his prayers. I may say that I was almost instantaneously healed and that I required but a few days in which to regain my strength. Within two days I was able to leave my bed and to walk around the hall, and within less than a week I was able to go downstairs to my meals; at the present writing, I am feeling exceptionally well.—*L. J. W.*

*Topeka, Kans.*—Two weeks ago tonight my daughter telegraphed you for prayers for her father, who was seriously hurt in a fall. Now we are both glad and thankful that he is improving and able to be up. Please discontinue your prayers.—*Mrs. H. M. S.*

*Kansas City, Mo.*—About five weeks ago, after an operation which proved successful, severe hemorrhages set in, and I lay at the point of death. My friend Mrs. M. (an equally good friend of Unity), called you by phone and asked your prayers for me. I am entirely well now, and am sending you a love offering, with heartfelt gratitude for your prayers, which, by God's grace, were so helpful.—*Mrs. E. N.*

*Port Norfolk, Va.*—Yesterday our little twenty-two-months-old adopted baby sprained her right shoulder badly. We were frantic, and our first thought was to send for a doctor. Then I put her to bed and made her comfortable and held the thought, "She is God's child, and no harm can come near her." My two daughters read Unity, and we all united in the prayer. This morning Baby is playing, using that arm as freely as the other, and is perfectly well. We are all so very thankful.—*Mrs. E. P.*

*Chicago, Ill.*—The day after I sent my letter asking your prayers, the boil opened. It is now healed and you may discontinue your spiritual ministry.—*C. A. H.*

*Manette, Wash.*—About three weeks ago I wrote you asking prayers to "unsee" a very sore and spreading wart on my thumb. I am very grateful to say that it has entirely disappeared; there is not a scar to show where it was.—*Mrs. E. E. C.*

*Drumright, Okla.*—I wrote to you that my little girl had diphtheria. She is entirely well. I thank God and Unity for the healing.—*Mrs. G. W. T.*

*Los Angeles, Calif.*—You may discontinue prayers for me. My eye began getting better at once, and is now entirely well.—*Mrs. E. T.*

PROSPERITY

*New York, N. Y.*—I wrote asking that I might find some place to live. My prayers have been answered fully; we were not obliged to move, as so many of our neighbors were requested to do, and our rent was not raised, although many in the same building received notices of an advance. I am so thankful to you for your prayers, and I give thanks to our heavenly Father continually for my many beautiful blessings.—*M. G.*

*Fresno, Calif.*—I wrote you for prayers to guide me in the path of happiness and righteousness and prosperity. I am thankful to God and you, for I have happiness and kindness, and have been earning good wages since I came here.—*C. B.*

*Lahaina, Maui, Hawaiian Islands*—"Before they call, I will answer; and while they are yet speaking, I will hear." How true this is, has been proved in an unforeseen way. I had mailed a slip to you asking for a Prosperity Bank, September 20th. This morning the principal came to me saying the Commissioners had raised my salary, as I was doing double work. How grateful we are for this great blessing, only God can know, as it means just that much more toward the little home we want.—*Mrs. L. C. H.*

*San Diego, Calif.*—I think you will be interested to know that I sold my house the day I got my Prosperity Bank.—*Mrs. E. M.*

*San Francisco, Calif.*—"Before they call . . . ;" before I have your reply to my letter, I am sending word to you that the work is done, and as often happens when we are flexible, the good is in most unexpected form, not according to our plans, but abundant. First, I have a very substantial raise in salary; second, my brother has had the way made easy when it seemed hard, and the man who went with him gave him information which proved valuable; third, my sister-in-law is to stay until the end of the year, so further help will be unnecessary.—*Miss D. E. G.*

*Omaha, Nebr.*—I thank you for prosperity treatment. The results have been wonderful. My husband's business has been better, so that he has been able to meet all obligations and have some surplus left. My daughter has had an increase in salary, and everything looks much brighter for us all. I thank God for his goodness and his blessings to me and my family, and I thank Unity for opening the way.—*Mrs. V. W. S.*

*Havana, Cuba*—I wish to thank you on behalf of my

husband and myself for the wonderful help you have given us in your prayers for prosperity, which are given in connection with the Prosperity Bank. We have had a wonderful demonstration of God's ever protecting love and care for us. At the time that I wrote you for the Bank in June, we were greatly perplexed, owing to my husband's not having suitable working conditions; but since receiving the prayers, my husband has been taken out of an undesirable position and has obtained a splendid one with better salary. This better offer came to him through a couple who previously were our bitter enemies. Through the thoughts of love which we had held for them, one day they stopped us on the street, and spoke very kindly. Later they offered this splendid position to my husband. You will understand that the change is nothing but love manifesting to us, brought about by the understanding prayers of Unity.—*L. S.*

*Seattle, Wash.*—When I wrote you for the Prosperity Bank I was greatly disheartened; had nothing coming in but expenses. But since receiving my Bank all is different. I have had opportunities to sell property; also have had word that I would soon receive money I had never dreamed of, besides other demonstrations I might mention. But this in itself is demonstration enough, and I cannot tell you how much I appreciate your prayers.—*Mrs. C. B.*

*Beloit, Wis.*—When I wrote you for the Prosperity Bank my husband was out of a position, and had been for some time. A few days after the Bank came he secured a good position. I thank God and you for the wonderful help we have received. A little more than a year ago I wrote you for prayers, as a cancer was forming above my eye. I was so worried about the condition that I was nearly sick. After I received your wonderful help I took courage and prayed fervently that I would be healed, and I am being wonderfully blest and surely healed. I prayed constantly in the night, also when about my work, if I felt ill or was worried; I held on to the faith. Just a few weeks ago the cure came, also God's blessing and the assurance that all would be well. You may discontinue the prayers. God bless you and your wonderful work.—*Mrs. F. D. A.*

*Swampscott, Mass.*—We have sold the lot of land about which we wrote you. You may discontinue your help, as we feel we have been prospered.—*Mrs. B. E. A.*

*San Diego, Calif.*—Inclosed find love offering for your prayers. My letter had hardly reached you when our house was sold, and we thank God and you for the demonstration.—*Mrs. B. L. G.*

*New York, N. Y.*—Immediately after I asked for your prayers in finding work for my husband, prospect after prospect opened, and he has work which he likes better than any he has ever before done. I give thanks and praise for your help.—*D. B.*

*Austin, Texas*—I wrote asking your prayers for the recovery of my trunk. It came a week ago. I thank you for your prayers. My aunt was surprised that I did not worry about it, but I had the assurance that it would be all right.—*Mrs. E. C. R.*

*Los Angeles, Calif.*—I have recently returned from Wisconsin, where, armed with the prayers of Unity, I went to sell my home. I consider the sale a most remarkable demonstration. For two years the property had been on the market and seemingly could not be moved; but in a short time, in spite of all obstacles, I had succeeded in selling, and without the help of an agent. I also realized a price better than I expected. I thank you heartily for your help. Please accept the offering inclosed in token of my appreciation.—*Mrs. E. E. E.*

*Notts., England*—I write to thank you for your prayers in behalf of my boy. Although everything seemed against him, he has been successful in obtaining a post which is in every way suited to him. We had thought of something different for him, but waited for God to act, which he did in a way that seems miraculous. He has guided the boy into a position where he is prosperous and happy. Until you prayed for him, we had hardly recognized that the boy had one special talent, but that he has is now evincing itself very clearly. Your publications have made my life a glad and joyous one. I am demonstrating health, prosperity, and joy, and feel that fear and anxiety have left me forever. I shall be pleased for you to publish this letter and give my full address, as I feel that this testimony may help others to realize the Truth of your teachings. If only every one could see the Light, it would be such a glorious thing. I had previously studied many religions, but was not satisfied. "Unity" has set my searching heart at rest. In it I have found fullness of joy. May the Lord bless you.—*Mrs. Katherine Gordon.*

*Seattle, Wash.*—For the two months in which you have been treating me for prosperity, I have been cared for in a wonderful manner, and last week I was offered a good position. I felt that my unsuccessful attempt to secure a good position was for a good reason, and I never lost faith. My faith is now rewarded. I have had wonderful demonstra-

tions of God's goodness in the last two months. Words cannot express my appreciation of the help that I have received from you. May God's blessing be upon you.—*C. L. W.*

*New York, N. Y.*—I wrote you for prayers for prosperity, as I was out of work and could not find just what I wanted. It is needless to say that shortly after I received your loving prayers I secured a very good position with prospects for advancement. Your prayers for my mother, who was suffering from a horrible skin disease, have entirely healed her. Her case was pronounced incurable by leading skin specialists who had been treating her with serums and ointments for almost two years. Unity cured her in two weeks. We thank God and Unity for these blessings. Words are inadequate to express my gratitude and loving thanks for your wonderful work.—*G. J. W.*

*New York, N. Y.*—A few months ago I wrote to you asking you to pray for our prosperity—my mother's and mine. Since I received your letter, innumerable blessings in the way of unexpected prosperity have come to us. We did not go on the first trip planned for our vacation, but instead went to the seashore. We came home refreshed, and then began the "showers of blessings." In these times of increasing high prices, our rent has been reduced and both of our salaries increased. Is not that wonderful? We give God the praise for this manifestation of his love.—*O. C.*

*Atlanta, Ga.*—I would like to put into words exactly how I feel toward you dear people of Unity. I have been blessed in receiving a new position, one in every way what I have often wished for, but which always seemed to elude me. Now I am happy in my surroundings, having the kindest people to work for and with.—*Mrs. E. M. J.*

*Minneapolis, Minn.*—The Law has been proved, praise His name! About ten days ago I wrote you for prayers in regard to the sale of my husband's business. It had to be accomplished by Saturday evening. To all outer appearances we had nothing but discouragement until the very last day; but we both held faithfully to the assurance that just the right one, the one who would be truly blessed by the exchange, would come. He did come about noon, and by evening the entire transaction was completed. Thank you so much, and bless you.—*Mr. and Mrs. F. T. R.*

*St. Louis, Mo.*—I write to let you know that my brother was given a good position. His wife has also been given a position in a field where she has had much experience. I cannot praise God too much for these blessings. You may discontinue your prayers in their behalf.—*E. H.*

*Dallas, Texas*—I cannot tell you of all the good things that are mine through Unity. Since writing my last letter telling you of my raise in salary, I have received another six-dollar raise. This makes sixteen dollars increase in two months. I daily praise God and Unity for my good fortune. I am filling my third Prosperity Bank, and find it a pleasure. In fact, it is an indispensable asset in our home now.—*Mrs. T. R.*

*Goldsboro, N. C.*—Some days ago I wrote to you for help, and I have certainly received an answer to your prayers. My business has revived wonderfully. I cannot thank you enough.—*C. S.*

### MISCELLANEOUS

*Oakland, Calif.*—The inclosed love offering is for the cure of the coffee habit, which came about in some way soon after subscribing for Unity Magazine. One morning after preparing my coffee for breakfast, something seemed to tell me that it was the will of God that I discontinue the use of coffee. I did not drink it, nor have I tasted it since. I have lost all desire for it. The word "No" seems to form in my mouth when I think of it. I also discontinued the eating of meat and fish after reading your vegetarian tracts.—*Mrs. I. M. S.*

*Asheville, N. C.*—Since I first wrote you, Mr. R. has given up the use of tobacco. He had been a slave to smoking for years. He feels like another man.—*Mrs. R. R. R.*

*Hyde Park, Cincinnati, Ohio*—I wrote a short time ago for help to free my house of ants, and from the time I sent the letter there was no more annoyance from them.—*Mrs. F. W. W.*

*Oakland, Calif.*—I want to tell you of a great happiness that has come to our home and hearts. For over a year my husband and I had been estranged, had separated for good (so I thought), but we are now reunited. It has been through Unity that this blessing came about, and I want to thank God and you for it. My husband has been studying the Unity teachings ever since I came away, and I can see and feel that it has helped him to be a different man. I shall read my Unity more and more, because it has helped me to understand the Bible and to know the Truth.—*M. W.*

*San Francisco, Calif.*—Accept my heartfelt thanks for your teachings and prayers. I wish that I could express in writing what Unity teachings have done for me and mine.

It has been three years since I first wrote to Unity, and after receiving my first Prosperity Bank with prayers for success, I have been prospered beyond my fondest dreams. I have excellent health and I am content; I know that these blessings come from the teachings and your prayers. May God's works still go on, and may you be as successful and prosperous as you have caused so many, many others to be.—*Mrs. C. A. E.*

*Lansdowne, Ontario, Canada*—Our local fair came the 15th and 17th of this month. The first morning heavy rain started, and in spite of all I did, it grew darker and darker, until we soon would have needed a light in the house. In desperation I put my hands over my face, shut my eyes and said, "My God, thou art omnipotent, and I am a part of thee and have thy power. It is necessary for the good of all to have this rain go away." When I took my hands down, the sky was brightened, a breeze started, the clouds disappeared, and we had fair weather indeed. It may have been a coincidence, but the change took place that moment. Now that the threshing is being done, the results of your prayers are coming to light. One farmer raised 2100 bushels this year on less ground than he raised 350 last year. This is by measure. The average bushel weighs over forty pounds, some as high as fifty pounds, instead of thirty-four. Abundance prevails where famine was feared. The potato crop is equally great; also the vegetables. At the fair I asked several old farmers if they had ever known of as good returns from the seed planted in the spring; they told me that the equal of it had never been known. The potato returns are from thirty-five to forty bags from two bags planted. With God all things are possible. Great blessings come through you.—*J. A. F.*

*Commerce, Texas*—I have been filled with joy and thankfulness since writing you and asking your prayers that the rain would cease in this part of the state. By the time my letter had reached you the rain ceased, and not one drop fell in this place until the equinox, when we had a light shower, enough to settle the dust.—*Mrs. A. P.*

*Columbus Junction, Iowa*—Unity is a steam roller. It smooths every difficulty and helps in my smallest, as well as in my largest undertakings. We use it in our workshop with great success.—*Mrs. E. S.*

*New Orleans, La.*—I think the application of the Christ principle, as described in Unity publications, is wonderful. Thank God, I have been healed, and thanks for your spiritual help.—*Mrs. L. V.*



## A CONFIDENTIAL CHAT

How many of us have said when the holiday rush was over, and we sat down in panting exhaustion: "Well, next Christmas will find me prepared! I'm going to begin right away and gradually accumulate my presents during the year! Then at the holiday time, I'll be all ready and able to enjoy myself for once!" But who has ever been known to do this thing? The "feel" has to be in the air before we can enter into the real spirit of the yuletide. Somehow we are sensing it rather early this year. Or, perhaps, it's a memory of those rush orders, delayed orders, belated orders piled up in the mailing department during the closing days of 1919.

Be that as it may, we are determined to set the example of forehandedness this year, to help avoid that eleventh hour rush and necessary disappointment to many who don't get in on the home stretch.

Of course, we are taking it for granted that all our friends and readers are depending on us to solve their Christmas problems for them. Indeed there are none left to solve, after you glance over the pages of the "Publishing Department" in this issue of *Unity*, lingering a little here and there on the "Notes," and on the description of *Unity* books and booklets in the supplement to be found farther on in this issue.

Then sit down in the quiet of your room, check off the books, booklets and subscriptions with which friends are to be remembered, inclose in an envelope with check, money order, or cash,—mail, and we'll do all the rest.

Your package will be neatly and attractively wrapped, and sealed with holly decorated strips. At

your request, a Christmas Greeting card will be inclosed with the name of the sender written on it.

Time was when you could conscientiously "shop" for Christmas gifts. But with your present understanding, you will have one paramount desire,—at this holiest of seasons,—and that—to spread the Christ message of happiness, healing and prosperity. When you recall the days of darkness which preceded your entrance into the illuminated temple of Truth, you feel like shouting hosannas of praise. Now, at this joyous Christmastide, it is your glorious privilege to bring others into the sanctuary. Remember, God acts through man. You are that man, that woman. Now is the acceptable time. Unity literature is the guide that leads to the Holy of Holies.

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### UNITY 6% BONDS

If you have any sum to invest, say \$100 to \$1000, investigate Unity 6% Bonds. For particulars address Unity School of Christianity, Tracy at 10th, Kansas City, Mo.

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### MOTTO SIGNS

Two aluminum motto signs have been prepared for the holidays. One has printed on it in beautiful Old English lettering, the words: "Christ is the Head of this House, the unseen Guest at every meal, the silent Listener to every Conversation." The other, well, we're going to give you a pleasant surprise with it; you may order it, then, as the "Surprise Motto."

These signs are both decorated in purple and gold over aluminum. A high class elegance characterizes the mottoes, making them very appropriate for use in the library, the living room, or any part of a well appointed home. Yet they are so modestly artistic that they can be equally well used in the cottage, the bed room, the office, or the shop. The price of these mottoes is 50 cents each. In ordering, please do not confuse with the other Unity mottoes, described in the supplement of this magazine. Silk cord for hanging.

## PUBLISHERS' NOTES

The Christmas season is the time of rich unselfishness, of spiritual awakening and a softened conscience. At this time all over the world there are more people than at any other time, whose thoughts express the best that is in them,—thoughts of kindness, of gentleness, of good will to all mankind. The spirit of reconciliation, of forgiveness, of mutual trust and faith—the Christ spirit, is abroad in the land.

Now how can we Unity people best help to promote the permanence of this quickened soul consciousness in the people? We say,—and we know that we speak not amiss—let us get the living “Word” to the hungering multitudes. Their souls are yearning, their minds are agape, their hearts are throbbing with eager expectancy. For what? For the Truth message of love and peace and health and joy and prosperity. We, you and I, and all of us, are the anointed heralds of the Almighty, destined to bring them into his kingdom of fullness and freedom.

We can't go out and drag them in; but there is one easy, simple thing that we can do. We can show ourselves to be God's willing, obedient servants, by seeing that each one of his children who comes within our sphere of influence, is provided at this hallowed period with some Unity book, booklet or periodical, which will assist that one in opening the door to the inner sanctuary of all good.

The fact that you are a Unity reader carries with it the implication that your friends would appreciate some Truth literature as a Christmas remembrance; for like attracts like. Then please read the following pages—the notes, the book notices, the supplement. Check off what will exactly fit the need of each friend, mail, and we'll do the rest.

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Unity Magazine for 1921 will feature articles by several leading metaphysical writers and speakers. J. A. Edgerton, Horatio W. Dresser, W. John Murray, Thomas Parker Boyd, C. H. Watts, and H. T. Weigel, have already responded to requests for contributions. Others, no doubt, will be heard from later. Charles Fillmore will contribute regularly, as usual. E. V. Ingraham will present a series of articles on “The Silence.” Other prominent field and Unity workers are also preparing matter to further enrich the contents of Unity. “Simple Lessons in Healing,” and special devotional features—prayers and invocations, will do their large share in helping our readers.

It is our purpose to make an all-encompassing appeal in Unity, so that both beginners and advanced students may find their needs satisfied.

You may rest assured that when you subscribe for Unity another year, or send subscriptions to friends, you will feel a hundredfold repaid.

Further particulars will be given later.

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Read what the use of the Prosperity Bank does: "Inclosed is the amount which has been saved in my Prosperity Bank. I have had several demonstrations during these ten weeks, and I give all praise and thanks to our dear Father who has answered the prayers of the prosperity department of Unity.

"Just lately I heard from a wealthy aunt who wrote me that I am the central figure mentioned in her will. I have never received a letter from this aunt before. Also, my brother writes that he has invented a certain motor that will change the motor world, and I will be a beneficiary in his success, since he is my favorite brother. Then my husband has just gone out into a new place to work where the conditions are very promising. But best of all, I have learned to lean entirely on our dear Father for all our needs. I never did feel so well supplied as I do now.

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*Dear Unity*—For several years I have been a subscriber to Unity as well as to several other metaphysical magazines. All have raised their subscription price but Unity.

I read with deep interest in an October number of Weekly Unity, the reasons you give for continuing to send Unity for \$1.00 a year, and I realize what a great opportunity you have given me and every subscriber to demonstrate the spiritual Law of giving and receiving. I, therefore, inclose a check for five times your stated price for a year's renewal, because Unity is worth at least that much to me.

I believe many of your subscribers, like myself, did not realize the great faith you placed in God's justice and generosity working through us by your firm stand in adhering to the one price.

A letter from one who gets more than his money's worth out of Unity.

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They are writing to us in this strain since the Congress: I have been a regular subscriber to Weekly Unity, and,

most of the time, to Unity also. Ever have I felt that I appreciated the glorious work which the Unity School was doing, through the glimpse which I received from reading these publications. But they were pigmy glimpses compared with the "close-up" view which I enjoyed during the I. N. T. A. Congress. Every one attending the Congress felt, I'm sure, much as I did,—that we were all students of Unity School of Christianity. Thus have your thoughts, purposes and deeds gone forth and united.

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A great many pictures on the wall are no longer considered in good taste; but a few well chosen wall mottoes are in excellent form, bespeaking, as they do, the habit of thought and character of those occupying the home, the room, the office, the shop.

You can't image the beautiful wall mottoes which we now have ready for Christmas gifts. If you could only see them all, you'd have them at *any* cost. *The* cost is only 50 cents each.

Read the mottoes in the supplement of this magazine.

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For some time we have published a dainty edition of "Lessons in Truth." The little volume is pocket size, bound in fine quality French blue paper, handsomely titled in dark blue.

Patrons of the Unity library, nine times out of ten, choose this pocket edition in preference to the larger paper bound volume, partly on account of the convenient size, and largely because of its beauty. Same price as large paper copy, and much more suitable for a Christmas present. 75 cents.

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"My Christmas gift books this year consisted solely of Unity books and booklets. I certainly made a happy choice. I have heard from all the recipients, and all express themselves as delighted with the clear and simple manner in which the law is unfolded. 'Treasure Box,' 'Invisible Resource,' 'Pure Reason and Honest Logic,' 'Love,' and all others were gratefully received and appreciated." An excerpt from a letter following Christmas past.

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Last Christmas our friends seemed delighted with the hundreds of copies of Henry Drummond's "Love: the Supreme Gift," which went out from Unity. Attractively as it was bound last year, the new edition of the booklet is, if

anything, even more pleasing. A refreshing forest scene in green beautifies the rich cream colored cover. Envelope to match. These are the little touches which round out the perfection of a gift. Price, 50 cents.

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It was generally admitted that the Unity Christmas cards were quite all they should be last year. Another set, with different original designs and colors, is now waiting on the shelves for orders. An exquisite card, expressing an appropriate Truth sentiment, carries with it the cheer of the Christ spirit. Look for price and mottoes printed on these cards, in the supplement of this issue.

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Three new booklets are just off the press. They are the work of leading teachers at Unity, and will prove stimulating Truth tonics. The preparation of this "Inspirational Series" was prompted by the need which we all feel of some very *practical* daily reminders. We refer you to the supplement of this issue for titles and other particulars.

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At your request, a Christmas Greeting card, bearing your name, will be sent to any one for whom you take out a Unity, Weekly Unity or Wee Wisdom subscription. Also, if you send any of our books or booklets as gifts, a Christmas Greeting card with your name on it will accompany the gift, if you so desire.

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Sometimes it suits us to present sumptuously at Christmas time. In such a case, the "Nelson Bible" would be the most elegant gift that we could suggest. If you are not already a happy possessor of this edition of Sacred Writ, give yourself a Christmas present de luxe. See supplement of this magazine for description and price.

A new Christmas book for the children is the Wee Wisdom Year Book. If you wish to see their eyes dance with more than their wonted sparkle, let Santa Claus in on this secret. Full details are revealed to you in the supplement of this issue.

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"The Bible which I purchased from you a short while ago was a very great surprise and delight to me as to value and beauty and contents," says an appreciative patron of our literature.

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After deliberating at length about the new Unity Calendar, we decided on an idea for one that will probably fill

your need better than anything else we could devise. Page 583 gives particulars.

## TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Miss Adelaide L. Knapp, The Iroquois Apt., 249 Washington Ave., Bridgeport, Conn.

William Koff, Epstein Hospital for Tuberculosis, Reiserstown, Md.

Mrs. M. E. Foxworth, General Delivery, Columbia, S. Carolina.

William Grieve, 31 New Road, Driffeld, Yorks, England.

Mrs. M. Guelot, Stapleton, S. I., N. Y.

Miss Anna M. Mansfield, 669 Main St., Haverhill, Mass.

Mrs. T. J. McGee, 1002 Russell St., Augusta, Ga.

Mrs. Edith Lance, 17 Valkyrie Road, Westcliffe-on-Sea, Essex, England.

## INTENSIVE TRAINING SCHOOL FOR CHICAGO

Plans are being perfected for a Unity Extension Course to be given in Chicago, under the auspices of the First Unity Society, 104 Auditorium Building, the week of February 6. A corps of teachers will come direct from Unity, in Kansas City, and will present much of the same work that is given at the Intensive Training Schools at Unity Headquarters. Unity readers and friends will be especially glad to know that Mr. Charles Fillmore will be one of the teachers at this course. Other teachers will be announced later.

## DO YOU KNOW

that in the last four months we have issued certificates to over fifty students who have completed our entire home study Course? Of this number, three are ministers, one being rector of an Episcopal church in Wisconsin; five live in foreign countries.

One of the first questions asked one who wishes to enter our healing work at headquarters or who wishes to conduct study classes in his community is, "Have you taken the Unity Correspondence Course?" These lessons were written under the direct supervision of Charles and Myrtle Fillmore, who had in mind a Course for those living away from Kansas City which would enable them to practice Truth in their localities.

The lessons are open to all who have studied the Unity books and magazines sufficiently to be ready now for personal instruction. They are conducted on the examination paper plan, each student writing out answers to twenty questions on each lesson. The subjects present the wide range of teachings on the practice of Truth and the demonstration of health and prosperity, in language free from indefinite and vague expressions.

The home study plan has the advantage of permitting one to continue carrying on his business at home while schooling himself. He is not rushed on to a new lesson if the occasion demands that added interest be given to business or home. Dr. Wm. R. Harper of the University of Chicago said:

It is safe to say that the standard of work done in the correspondence courses is fully equal to that of the work done in the large class. Indeed, I may say that there is a larger proportion of high grade work done by correspondence than in class recitation. People who take work by correspondence do it because they want to get something out of it, while in many courses in colleges the students take the work because it is required. The work done by correspondence is even better than that done in the classroom. The correspondence student does all the work himself. He does twenty times as much reciting as he would in a class

where there were twenty people. He works out the difficulties himself and the results stay with him.

It is the duty of this department of the Unity School to make your work light. If you are not understanding and demonstrating Truth in your life, home, and business, this avenue is open to you. The work of this department is second to no other department, for we realize that the correct presentation of Truth to our followers is the most essential thing. Our field lecturers, magazine contributors, and healers, in many cases, owe their success to these lessons, and are most enthusiastic in pointing the way to their students and friends.

As far as known, this is the only institution which offers a course of training to a student upon the love offering plan. The student decides for himself what his tuition will be.

*Inquiries to this department may be sent in on this form.*

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UNITY SCHOOL OF CHRISTIANITY,  
(Correspondence School Dept.)  
Kansas City, Mo.

Please send me leaflets showing an outline of your home study lessons. I have been studying Unity literature for

.....years.

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### UNITY CALENDAR

We believe that we have done the thing you'll like best of all—arranged to put both the healing and prosperity thoughts, which will appear on the concentration leaf in Unity, on the calendar leaves. Thus you will have these powerful statements before you each month in convenient and permanent form.

The statements will be framed in two colored art border, the cover decorated suitably; and the price will be very reasonable, only 50 cents.

## IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to *Unity Magazine* please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of January to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

## WHERE UNITY PUBLICATIONS ARE SOLD

- Calif., Alameda*—Home of Truth, corner Grand and Alameda Ave.  
*Fresno*—Unity Truth Center and Metaphysical Library, 331 Forsythe Bldg.  
*Los Angeles*—Unity School of Christianity, Room 210, 313 West Third St.; Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Bldg.; The New Thought Church, 514 Fay Bldg.  
*Long Beach*—Metaphysical Studio, 53 Cedar Ave.  
*Oakland*—Ethel R. Egy, 2137 23d Ave.  
*Palo Alto*—N. T. Truth Center, c/o H. M. Whitmore, 921 Ramona St.  
*Sacramento*—Home of Truth, 1415 L St.  
*San Diego*—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.  
*San Francisco*—Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Downtown Truth Center, Rooms 803-4 Gillette Bldg., 830 Market St., opposite Emporium; Unity Center, Room 316, 165 Post St.; Unity Center, 611 Oak St., Jessie Juliet Knox.  
*San Jose*—Christian Assembly, 144 North 5th St.  
*Stockton*—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.  
*Colo., Denver*—College of Divine Science, 730 E. Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 1340 Pennsylvania Ave.; Universal Truth Center, 415 Tabor Bldg.  
*Pueblo*—Lydia Keeling, 108 West 10th St.  
*D. C., Washington*—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1869 Wyoming Ave., Apt. 200; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.  
*Florida, Miami*—Andrew J. Jernung, 65 Ft. Dallas Park.  
*Ill., Chicago*—Unity Society, 104 Auditorium Bldg.  
*E. St. Louis*—Mrs. Ida M. Keller, 605A Missouri Ave.  
*Ind., Indianapolis*—Unity Truth Center, 1114 Odd Fellow Bldg.  
*Wabash*—Mrs. Alice M. Depuy, 75 W. Maple St.  
*Iowa, Oshkaloosa*—Mrs. Kate Caldwell, 714 E. High St.  
*Kans., Topeka*—Unity School, 119 E. 10th Ave.

- Ky., Louisville*—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.  
*Bellevue*—Mrs. Mary Hoffman, 302 Ward Ave.  
*La., New Orleans*—Truth Center, 613 Common St.  
*Mass., Boston*—The Metaphysical Club., 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 25 Marlborough St.; Home of Truth, 111 Newbury St.; Old Corner Book Store, 27-29 Bromfield St.  
*Brookline*—B. Gertrude Hall, 195 Davis Ave.  
*East Lynn*—Dr. Sarah Meader, 10 Kenwood Ter.  
*Springfield*—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.  
*Worcester*—New Thought Reading Room, 216 Day Bldg., 306 Main St.  
*Md., Baltimore*—Mrs. Robert Burton, 1021 Cathedral St.; Truth Center, 851 Hamilton Terrace.  
*Mexico City, Mexico*—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.  
*Mich., Detroit*—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave., Room 43; Miss C. C. Ayers, 59 Dexter Blvd.  
*Grand Rapids*—Mrs. Fred H. Meyer, 3 Trowbridge N. E.; Mrs. Ida M. Bailey, 2011 Francis Ave.  
*Ionia*—Mrs. Benj. J. Vosper, East Main St.  
*Kalamazoo*—School of Christianity, 211 W. Dutton St.  
*Minn., St. Paul*—Unity Center, Y. W. C. A. Bldg.; St. Paul Book Stationery Co., 55 E. 6th St.  
*Minneapolis*—Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.  
*Mo., St. Louis*—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 720-21 Victoria Bldg.  
*Kansas City*—Emery, Bird Thayer Co., 11th and Walnut.  
*Nebr., Lincoln*—Unity Society, 13 N St., Room 502 Fraternity Bldg.  
*Omaha*—Metaphysical Library, 302 Patterson Block.  
*N. J., Newark*—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.  
*East Orange*—Lucetta A. Robinson, 153 Grove St.  
*N. Y., New York*—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 222 W. 72d St.; League for Larger Life, 222 W. 72d St.; Centre Publishing Co., 110 W. 34th St.; R. F. Fenno, 18 E. 17th St.; Baker & Taylor Co., 354 4th Ave.  
*Buffalo*—Buffalo New Thought Society, 43 W. Tupper St.  
*Rochester*—Unity Study Class, 480 W. Main St.  
*Schenectady*—Mrs. Marcellene W. Burbridge, 111 University Place.  
*Ohio, Cincinnati*—New Thought Temple Library, 1216 Mercantile Library Bldg.  
*Columbus*—Unity Center, 323 Clinton Bldg.  
*Cleveland*—Cleveland Truth Center, 322 Lennox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.  
*Dayton*—Dayton New Thought Temple, 30 Davis Bldg.  
*Okla., Oklahoma City*—First Divine Science Church, 727 N. Robinson St.  
*Tulsa*—Harry White, 319 S. Houston.  
*Ore., Portland*—The Metaphysical Circulating Library, 312 Central Bldg., 10th and Alder Sts.; The Realization League, 727 and 728 Corbett Bldg.  
*Pa., Philadelphia*—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1507 Walnut St.

- Germantown**—Germantown New Thought Library, 6223 Baynton St.  
**Pittsburg**—Ministry of Truth, 610 Arch St.  
**R. I., Providence**—New Thought Center, 72 Weybosset St., Room 37.  
**Tenn., Nashville**—New Thought Temple Society, Commercial Club Bldg., Room 307.  
**Texas, Dallas**—Mrs. E. C. Friend, 311 N. Marlborough.  
**El Paso**—May O. Stevens, 209 Mills Bldg.  
**Fort Worth**—Mrs. V. F. Withers, 418 S. Adams St.  
**Utah, Salt Lake City**—Mrs. A. K. Myers, 639 S. 2d St. E.  
**Wash., Seattle**—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 1311 Fifth Ave.; C. F. Lewis, 622 Pike St.  
**Spokane**—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.  
**Tacoma**—Raymer's Old Book Store, 1317 Pacific Ave.  
**Australia, Melbourne**—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.  
**Western Australia, Perth**—Albert and Sons, 180 Murray St.  
**Sydney, New South Wales**—Truth Center, Coles' Arcade, 346 George St.  
**Mt. Victoria, New South Wales**—The Truth Center, Sister Vemi Cooper-Mathieson.  
**Canada, Toronto**—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.  
**Victoria, B. C.**—Unity Study Class, 600 Campbell Bldg.  
**England, London**—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 9 Fortis Green, East Finchley, N. 2, London W.; The Higher Thought Center, 39 Maddox St., W1.  
**St. Helens, Lancashire**—Helen Rhodes-Wallace, 32 Acland Rd.

## FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in January Unity Magazine:

### CLASS THOUGHT

Held daily at 9 p. m.

January 20 to February 20, 1921

*I am renewed in the Spirit of my mind, and have put on the new man of health and wholeness in Christ.*

### PROSPERITY THOUGHT

Held daily at 12 m.

January 20 to February 20, 1921

*I am renewed in my consciousness of God's bounty to me and to all men.*

## THE SILENT SEVENTY

*The Lord appointed seventy others.—Luke 10:1.*

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth and desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. Write the secretary of Silent Seventy for Bulletin No. 7. We give the following testimonials:

*Philippine Islands*—I long to be a member of the Silent Seventy. Will you send me full particulars and further information? I am the Private Secretary to Atty. ———. Yesterday, as I was arranging the files, I saw a Unity Magazine addressed to Mr. ———, then on his absence, I began reading with high speed, so as to be able to read much for the time being. Hour of dismissal came, and I carried the Unity home, to read more. Still I did not fully appreciate it, thinking it was something like the daily Bible lessons of the Mission, which are never interesting. They discuss God but do not explain how to come into immediate contact with His Majesty, and how to receive openly his grace and help. But suddenly, as if in a flash, when reading its pages under the heading of Society of Silent Unity, Class and Prosperity Thoughts, Publishers' Notes, Unity Prosperity Bank, and Silent Seventy, I thought my soul had been guided to the golden portals yonder where the Eternal Light is concealed. I did not stop reading until I had known it from cover to cover.

In almost every phrase of the testimonials under "Prosperity," there are points exactly striking my own affairs.

Because of my deep gratitude for the blessings of my Lord, O Most High, I pray the Psalm 150 to extend to Him my thanks for the unexpected discovery of the Fountain of Grace and Prosperity, directly from the hidden hand of my Lord, the Almighty God.

Please extend my best wishes to the Managing Director of the Unity School of Christianity, and I wish him as well as Unity to live long, so as to be able to help the struggling souls of others, like me, in order to get the entire universe in close contact with the eternal care of the helping hands of our Creator.—G. P. N., S-70 No. AZ-26.

## **Treasure Box**

**By IMELDA OCTAVIA SHANKLIN**

A story of surpassing charm for girls and boys. Rarely have we had the pleasure of offering our young readers so engaging a tale as the "Treasure Box." The characters, practically only three in number, and the setting, simply a seashore and a throne, are so veiled in the cloak of romance that one is transported to the golden past, when fancy weaved her magic spell, and life was fashioned with such "stuff as dreams are made of."

The author has, with an adept skill, interwoven the deepest metaphysical teachings regarding the soul of man, its commission here, the consequences of faithful performance, the equally certain, but inevitable results of easy going negligence of duty, with as fascinating a story as it has ever been our good fortune to read.

Only those familiar with Miss Shanklin's pure and original use of our mother tongue can appreciate the benefit accruing to children into whose hands this book is placed.

Rickert Fillmore, who is, perhaps, in his happiest style when illustrating children's stories, has understandingly and sympathetically supplemented the author in preparing "Treasure Box" for our young people.

The volume is bound in soft blue, heavy paper, tied in harmonizing silk cord; grey and dull gold cover illustration; cream paper, uncut edges; tiny treasure chest decorating each page; neatly fitted envelope. A Christmas gift to satisfy completely. Price, 50 cents.

## **Love's Roses**

**By LUCY KELLERHOUSE**

All the charm of a fairy story is embodied in this little Truth tale, with an added something that is more substantial.

During the budding years of girlhood, one can usually make the wisest appeal through the avenue of the picturesque, the poetic, the beautiful. You cannot begin too early teaching the lesson of love and service.

"Love's Roses" is a little jewel of a story, veiling with a film of fancy the deepest lessons on the power of thought. Make some girl at once happier and wiser by sending her this delicately spun tale for Christmas. Attractively bound in sea green heavy paper. Envelope to match. Price, 25 cents.

## Wee Wisdom's Way

By MYRTLE FILLMORE

A number of years ago, a lady who was very ill got an inkling of the power of mind to help the body. She determined to learn more of this power; but so weak was she that others had to carry her from the conveyance into the room where a class in healing was held. After a time, she recovered her health completely, and then began herself to heal her friends, neighbors, and any who sought her ministrations.

Knowing and loving children as she did, she finally concluded to write a Truth story for them which should embody the principles underlying healthy, happy and wholesome living. In this the author builded better than she knew; for the result was a textbook on Practical Christianity suited to all ages.

You are introduced right into the family life of the characters in the story, and there you live over again with them their demonstration of Truth.

In our recent notices on *Wee Wisdom's Way*, we have made bold to say that it is *the* book for young people which will serve as an antidote to the giddy whirl of the passing hour. The place for *Wee Wisdom's Way* is on every family reading table, that young and old may come under its gentle, persuasive sway.

Beautiful de luxe gift edition \$1.50; board binding \$1.00; paper 75 cents.

## Sir Smile-Ups

By MARY BREWERTON DE WITT

This jolly kidlet carries off about half a hundred thrilling adventures in the land of experience—always with his mouth curved upward—and consequently happy results for all concerned. Each venture is related in jingly verse which delights the children. Many full page illustrations, with Sir Smile-Ups always in the limelight, help to create and sustain the interest. Our artist is happiest when he is making these pictures for the little ones. That's why he does them so well. And the author has certainly transferred herself to that realm where childish fancy enjoys full play. Silk cloth binding, companion volume in size and make-up to "*Wee Wisdom's Way*." Price, \$1.00.

A booklet, "*The Consecration of the Room*," price 50 cents, is by the same author.

## The Faith That Removes Mountains

By SOPHIA VAN MARTER

Do you believe on the inherent power of the divinity within you? Or do you study appearances and drift along negatively with the tide—happy today, tomorrow blue; prosperous today, tomorrow "down on your luck;" well today, tomorrow going to the doctor? There is no need of this fluctuation in feelings, finances, and health conditions.

A study of just such literature as this little booklet, "The Faith that Removes Mountains," establishes your faith on the rock foundation of security. You will learn that there is a fixed law of faith, by which you can do anything, and that you need not lack any good thing. You can identify yourself so definitely with God that all things shall be possible to you.

The booklet contains remarkable instances of demonstration over the elements, through the power of faith. Mrs. Van Marter writes in a readable style which attracts and entertains while it makes its home thrusts.

Artistic gift edition, bound in heavy old blue paper, decorated in gold, 25 cents only.

## Talks to Men

By A TRUTH STUDENT

The last revelation to this most advanced age in the history of the world, is given out in well chosen but unmistakable language.

Now that even the secular colleges and universities are teaching their young men to conserve the life force, it behooves advanced students of Truth to investigate a question upon which hinge all the lesser problems that fret mankind.

The author, claiming a universal panacea in the solution of this most vexing problem, makes this strong closing appeal:

"Men with homes! Men with wives, mothers, daughters and sons, help me to raise this standard. God will maintain it, and peace on earth will be found under it." One little notice of this treatise in Unity Magazine published several months ago, has brought hundreds of orders. Everybody wants the latest information on this most vital subject. Supply your friends with copies. Strong paper cover pamphlet 25 cents.

## **The Only Good**

*By* CHARLES FILLMORE

"The Only Good," "The Ministry of the Word," "Ye Must Be Born Again," "Intelligent Substance," are the titles of four talks given by the writer in the early days of the Unity movement. These "talks" were later considered worthy of perpetuation, and were therefore preserved in booklet form. Perhaps the following typical statement from one of the essays will convey some idea of the meaty contents: "Jesus Christ was a genius that burned with his own wick and oil. He was not a child of tradition, nor did he allow the muggy thought of Jewry to befog his midday mind." Send for the booklet. You will feel repaid. Some good thinker among your acquaintances will appreciate the aforementioned articles. Price, 25 cents.

## **Joy and the Way of Attainment**

*By* JENNIE H. CROFT

Another one of those neat little booklets in which the Unity Publishing Department takes so much pride. Have you failed to succeed? Have you been misrepresented? Do you ever get the "blues"? Are you possibly one of those so pressed with the pursuit of dollars that you have neglected to put joy into your life? In one reading of the essay on "Joy," the corners of your mouth will begin to curve upward, the second reading will fill you with the joy of living, and by the time you have read it thrice, you will feel yourself a "millionaire of joy, cheerfulness and sunshine." Quite apropos to the season. Three tone tan mottled paper binding with envelope to match. Price, 25 cents.

## **The Consecration of the Room**

*By* MARY BREWERTON DE WITT

We have in mind a young Truth student who has dedicated her room to the highest by preserving it sacred to the long periods of spiritual communion which she holds there. And all who enter that little sanctuary of the silence experience a wave of restfulness passing over them. Even the housekeeper finds it a refuge for a few moments each day.

Let us all possess "The Consecration of the Room," which gives us exact statements to speak into the ethers of our surroundings. Nice for a gift. Envelope to match. Price, 25 cents.

## Pure Reason and Honest Logic

By CHARLES FILLMORE

"Why do you believe thus and so?" is the question you can expect to have put before you at any time. And unless you want to answer just "Because," you'll have to be fortified with a reason for the faith that is in you.

You might easily read a library of metaphysical books, and then not have a "pat" answer formulated. Busy people require their information in clean-cut, concise form; and that's what the reader gets in the little booklet in question.

The author uses no appeal to the emotions, no rhetorical straining after effects, to becloud the crystalline clearness of presentation.

If you desire a lucid, sequential exposition of the principles underlying Practical Christianity for yourself or for your friends, you need go no farther to find it. 25 cents is the price of this little probe into the depths of Truth.

## Oneness With God

By H. EMILIE CADY

How can we quickest and surest attain this conscious oneness with the Father, which shall enable us to see things as he sees them—all good?

The author uses one of our favorite quotations from Emerson: "The relations of the soul to the Divine Spirit are so pure that it is profane to interpose helps. . . .

Whenever a mind is simple and receives Divine Wisdom, then old things pass away — means, teachers, texts, temples, fall. Let us not roam, let us stay at home with the Cause."

From the foregoing, you may glean a hint of the general high tone of the booklet. Attractively bound, 25 cents.

## Why Baptizest Thou?

By JOHN L. CHESNUTT

"Baptism by Water, Contrasted with Baptism by the Holy Spirit," might well be the title of this booklet. Every phase of the subject is exhaustively treated and verified with copious Scriptural references.

Readers may satisfy themselves that they "have the Bible for it," when they discuss the sacrament of baptism with their strictly orthodox friends. The matter is handled with all due reverence. Price, 15 cents.

## The Holy Spirit

By CHARLES FILLMORE

Man, in his pre-Adamic state, was completely at one with the Spirit of Truth. But when he got lost in his own creations, he broke the link which consciously connected him with the Holy Spirit, and has since floundered around in a maze of confusion, resulting from a tampering with the law.

Now we are more likely to get in touch with the Spirit in "visions of the night," or dreams, when the conscious mind is stilled, permitting us to hear the inner voice. Unity has just opened a dream department. If you are interested in dreams—and everybody is, at least in his own dreams—you will, doubtless, desire to read what Mr. Fillmore has to say on the subject in this booklet.

"The Holy Spirit comes to men in this day, as in the past, and reveals to them in various ways how to overcome the erroneous states of consciousness which they have evolved, or in which they are cast through association. The intellect is not to be trusted; a higher and more far-seeing guide is necessary, and that has been provided in the Holy Spirit." 25 cents will bring you the booklet.

## Talks on Truth

By CHARLES FILLMORE

Four essays make up this booklet of 45 pages. The titles follow with a thought from each: "How Microbes Are Made," "The *I Am* in Its Kingdom," "How Shall the Dead Be Raised," "The Development of Divine Love."

"Man makes microbes because he thinks microbe thoughts." "My most exalted ideas of the joys of heaven never anticipated the ecstatic thrill that suffuses my whole being while the I rests at its center within."

"If you believe in old age and bodily decrepitude and decay, you will find all the little cells throughout your organism carrying in their depths just such pictures, as the clear waters of the lake reflect the trees and clouds. If you want these obedient little cells of your soul and body to reflect pictures of health and vigor undying, hold before them in the sky of your mind such images."

"You may trust love to get you out of all your difficulties."

Any one of these four essays is more than worth the price of the booklet, which is 25 cents.

*Some Reasons Why You and Your  
Friends Should Read*

**WEEKLY UNITY**

*Because it is a weekly reminder of Health,  
Happiness and Success.*

*Because it is devoted to Practical Christianity  
—Christianity that heals the mind and  
body, that prospers and makes successful  
all of your affairs; Christianity that one may  
practice at home, in the office, in the fields,  
in the factory, and in every walk of life.*

*Because it is the official organ of the Good  
Words Club, and that means a great deal  
to the more than 15,000 members of the  
club, for it is largely through the Good  
Words Club department in the Weekly  
Unity that the members of the club know  
what is being accomplished by their organ-  
ization.*

*Because Weekly Unity deals with problems of  
the daily life, giving helpful solutions that  
are important to all who are striving for the  
life more abundant—which means health,  
prosperity, happiness and success.*

*Because most of the printed matter in Weekly  
Unity is in concise form, making the period-  
ical especially valuable to busy people.*

*Because of the Vegetarian Department in  
Weekly Unity, health, mental and spiritual  
power, have been realized by many who  
have followed the principles that are set  
forth in the convincing articles given in this  
department.*

*Yearly Subscription, \$1.00.*



## CONCERNING THE UNITY PROSPERITY BANK

### *Why Necessary.*

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

### *The Object of the Bank.*

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

### *The Use of the Bank.*

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



## UNITY SCHOOL OF CHRISTIANITY,

Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount (\$3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

Address.....

City.....

State.....

2. Name.....

Address.....

City.....

State.....

3. Name.....

Address.....

City.....

State.....

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# CHRISTMAS BOOKS





## CHRISTMAS BOOKS

**N**O MORE delicate task confronts one than the choice of appropriate Christmas gifts. Too often our friends experience a twinge of disappointment on Christmas morning, because we have not just quite squared the gift to the recipient. In Christmas giving there is a fitness, which, if observed, meets a satisfying response in the heart of the one receiving.

Our readers are the kind of people who wish to give their friends something substantial as remembrances—something that will be of permanent good to their dear ones. The written word is lasting. All other works of art succumb to time, but it is eternal.

We take it, then, that your decision is books. And why Unity books? Because they teach life's great lessons—how to attain joy, peace, happiness, success, health—practical books, which, at the same time elate the spirit.

Let us be your adviser, secretary, friend at this pre-holiday time, and we'll guarantee you a Merry Christmas in reality as well as in name.

No commercial taint will cling about your gift when it goes out from Unity. As the periodicals, books, and booklets make their journey from the authors, through the editor's hands, and on through the various departments of Unity, they become enveloped with a subtle, indefinable essence, from continuously contacting those who are filled with the Christ Spirit.

Rest assured then that your gift will go out from Unity in a holly bedecked package, with Christmas Greeting card attached, carrying with it the comforting, healing, prospering message of the living Christ.



# INSPIRATIONAL SERIES

## *Unity Highlights*

In recommending this series to the patrons of our literature, we heartily emphasize the importance of keeping in close and constant touch with Unity publications; for our writers are live persons, averaging an idea a minute; they are also highly evolved souls who have learned how to draw inspiration from the supreme fountain of knowledge, the Universal Mind. When you read what they have to give, you are subtly impressed with that intangible something—that true ring, which only immortal words carry with them.

**GOOD WORDS**, by Imelda Octavia Shanklin, contains a number of chapters on the use and power of the "Word." Read this. It will assist you in controlling the "unruly member."

**MORNING MEDITATIONS**, by Jennie H. Croft. We know that the primary impulse of the day determines the success of that day. This little collection of "Meditations" will put you right for the following twenty-four hours.

**THE SPIRITUAL LAW IN BUSINESS**, by Wm. I. Hoschouer. Do you wish to learn how to finance an enterprise, how to market an idea, how to meet a lawsuit, how to become more efficient, how to increase your wages, how to make a new start? Then tarry right here for a bit with this little booklet.

The preparation of the "Inspirational Series" was prompted by the need which we all feel of some very *practical* daily reminders.

The above series of three booklets is bound and decorated just a little bit more distinctively than our other booklets. Three booklets for \$1.00. If bought singly, 35 cents each. Please order at once before the holiday rush is on!

# THE INVISIBLE RESOURCE

by CHARLES FILLMORE



Were you to read in the press, of some place, however far away, where you could go at a certain time, and by so doing add but *one* year to your lease of life, you would strain every nerve to be there at the moment. When you learn that you can live, not only one year longer, but indefinitely, without going anywhere, you will send a request for "The Invisible Resource." You won't keep all this good news for yourself either. You'll want to share it with your friends at Christmas. Price, 25 cents. Envelope to match.

# LOVE: THE SUPREME GIFT

by PROF. HENRY DRUMMOND

In this book, the author has, with a most masterly skill, analyzed the thirteenth chapter of Paul's First Epistle to the Corinthians. Prof. Drummond proves the supremacy of love by showing how Paul measures it up with all other gifts, and finds them all wanting when compared with the greatest of all—Love.



The beautiful gift edition will meet the approval of all lovers of artistic books. Printed in two colors, with envelope to match. Price, 50 cents.

## UNITY BEAUX ARTS SERIES



Six dainty booklets comprise this series. The artistic binding is an attractive feature. Ever since the combination of booklets was first published, it has been a favorite selection with our readers because they have learned

that it offers a concentrated Truth education. The Series was first put out for the holidays, as the booklets make excellent Christmas and New Year gifts.

Printed in large clear type on heavy paper. The name of the series is taken from the beautiful Beaux Arts cover. Envelopes to match. Full series, \$1.50; single copies, 25 cents.

### FINDING GOD

by CHARLES FILLMORE

In this booklet the abstract concept of God is brought into concrete form. The attributes of God are clearly defined and stated in words easily grasped by the most elementary metaphysical student. Directions are given for gaining a further expression of God's infinite Power, Wisdom, Love and Substance. Printed on toned antique paper with artistically designed Antiquarian cover, envelope to match. Price, 25 cents.



# WEE WISDOM'S WAY

by MYRTLE FILLMORE



An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way." We call it one of our children's books, but it is adapted to any age. Nuggets of wisdom gleam from every page.

A lovely gift book, in a de luxe edition of unusual beauty.

The volume is bound in silk cloth, and contains pictures by a famous artist. Price, \$1.50.

# TREASURE BOX

by IMELDA OCTAVIA SHANKLIN

One seldom finds a book for young people combining all the desirable elements in superlative degree as does this one. Written in elegant English, it faces the future as a children's classic, when Truth teachings shall be more widely disseminated. Thrill the heart of some girl by sending her "Treasure Box." Price, 50 cents.



## SPECIAL HOLIDAY EDITION OF TWO STANDARD BOOKS



"Lessons in Truth" and "Christian Healing," the official textbooks of Unity, are published in a sumptuously beautiful de luxe edition. While these volumes are appropriate for gifts, they are also very suitable for constant use, since they are substantial as well as elegant, being bound in

keratol, a handsome material, excellent and durable as leather.

The books have been printed on very thin paper; completed they measure 4 by 7 $\frac{1}{4}$  inches, and are less than half an inch thick, but the type is large and clear. Note the illustration that brings out the comparative sizes of the new limp pocket edition and the cloth binding.

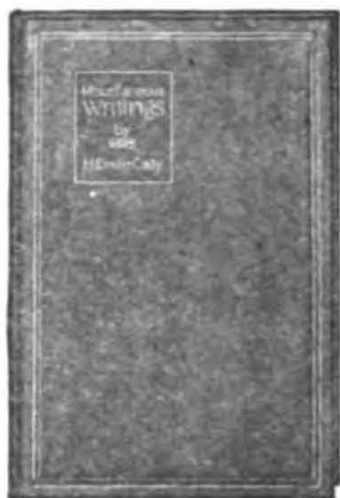
The volumes are most attractive. Each one is wrapped in a shimmery sheath of ribbed white paper, and placed in a neat little box. One could not choose a more dainty and artistic gift.

The price of "Christian Healing" in flexible binding is \$3.00. "Lessons in Truth" in flexible binding is \$3.00.



# MISCELLANEOUS WRITINGS

by H. EMILIE CADY



All who have read "Lessons in Truth," by Miss Cady, will welcome this compilation of eleven articles from her inspired pen. Most of the essays comprising this volume have stood the test of many editions, indicating an unusual demand made by the public. Each chapter is complete in itself, and can be easily read at one sitting. The

bindings are substantial and attractive; green cloth with gilt lettering, \$1.50; paper cover, 75 cents.

## LESSONS IN TRUTH

by H. EMILIE CADY

Unity study classes and Correspondence School pupils use this book as their first text. The twelve lessons furnish a complete course in the fundamentals of Christian living. De luxe edition, \$3.00; cloth, stamped in gilt, \$1.50; paper, 75 cents.

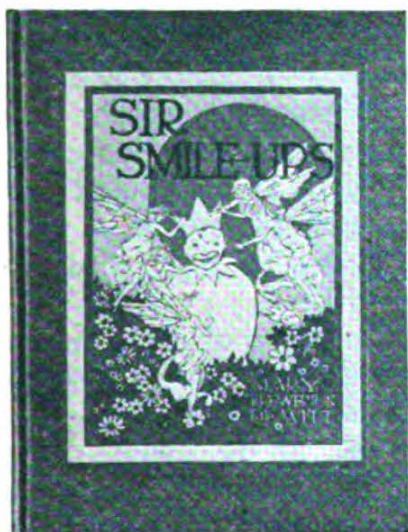
## CHRISTIAN HEALING

by CHARLES FILLMORE

A course of twelve lessons in Christian Healing with sample treatments and chapters on special problems. The metaphysical book of the day. Keratol, \$3.00; cloth, \$2.00; paper \$1.00.

# SIR SMILE-UPS

by MARY BREWERTON DE WITT



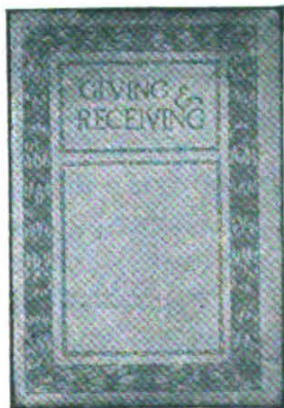
Forty of the most outstanding experiences in the semi-fairyland of this jolly kidlet's existence are related in sympathetic rhyme. Were there nothing more to the book than the nine full page illustrations with many smaller ones, the children would be delighted. But behold what they get besides. Sir Smile-Ups has his

comings and goings in that realm between the fanciful and the real where children love to dwell. His joy is infectious. Expose the little ones to it and look for results. Companion volume to Wee Wisdom's Way. Price, \$1.00.

# GIVING AND RECEIVING

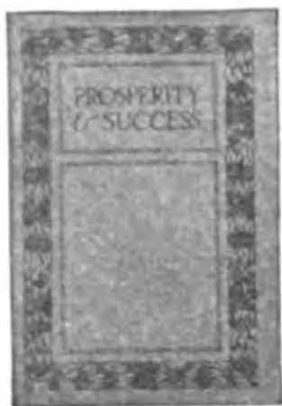
by CHARLES FILLMORE

The conception of God's infinite substance and the manner in which one may acquire this substance is dealt with in this booklet. Giving is as great a problem as receiving. One must first learn to give, then the receiving comes automatically. This booklet is covered with artistic paper. Envelope to match. Price, 25 cents.



# PROSPERITY AND SUCCESS

by SOPHIA VAN MARTER



There is an underlying law governing success. Those who comply with this law reap the reward. The author tells what destructive thoughts to avoid and just the attitude of mind to hold in order to truly visualize prosperity.

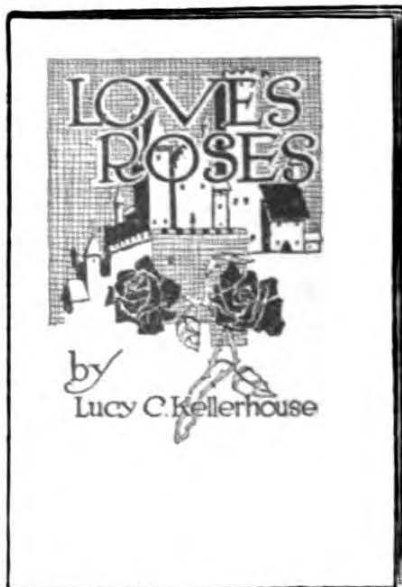
Examples of men who attained their positions through the positive, large-seeing vision, substantiate the claims of the author—that you can carve your own circumstances if you think, not at random, but purposively. Envelope to harmonize. Price, 25 cents.

# LOVE'S ROSES

by LUCY KELLERHOUSE

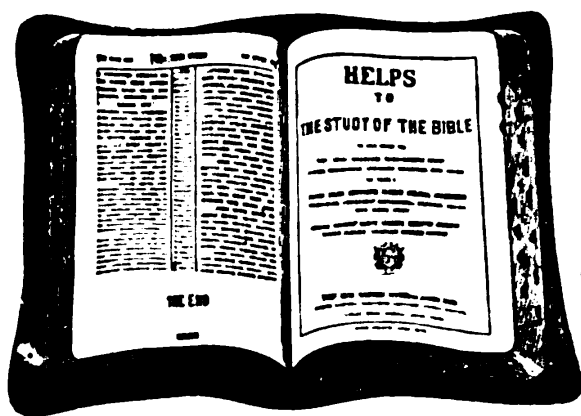
This story tells so beautifully how a little child can control thought, and build into his life just the conditions which are for his greatest good. All the charm of a fairy story is embodied in this little Truth tale, with an added something that is more substantial.

The booklet is attractively bound in sea green heavy paper. Envelope to match. Price 25 cents.



# THE REVISED VERSION

*Unity's Preference in Bibles*



Teachings formerly held as sacred by practically the whole Christian World, have been found to be erroneous through the new meanings conveyed in the Revised Version. An examination of the following texts will illustrate: King James Version: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Revised Version: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

The American Standard version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and combined concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps through the text and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

This Bible is handsomely bound in Keratol, a beautiful and durable vegetable composition. Price, \$4.00.

# IN CHRIST'S GARDEN

by MARY BREWERTON DE WITT



Nature lessons are entrancingly interwoven with the revelations of the Spirit in this lovely little story. The whisper of growing grasses, the fleeting butterfly, the diamond dew on the rose petals, the murmur of the brook, — these, every one, speak a message to the awakening soul on its way to realizing its oneness with the Father. *All* children,

and those grown people who delight in the out-of-doors, find a rare soul satisfaction as they linger on the pages of this book. Beautiful gift booklet; price, 50 cents.

# PHILOSOPHY OF DENIAL

by CHARLES FILLMORE

Perhaps you have a limited idea of what denial, metaphysically considered, consists of. To specifically say, "I deny so and so," is only one small way of erasing false thinking from the mind. Several methods of wiping off the slate of consciousness are given in this treatise.

It was written many years ago, in the early flush of the author's enthusiasm, when he was first endeavoring to enkindle in others the divine glow of his own spiritual awakening.

This booklet, which has been found a wonderful aid to the seeker of Truth in banishing delusions of error of every kind, is offered for Christmas in an attractive new dress. Envelope to match; price, 25 cents.



## WEE WISDOM YEAR BOOK

*New Holiday Volume for the Little People*

During the year, Wee Wisdom has contained a large number of pictures, poems and stories which have been a source of delight to the children. The very choicest of these will form the contents of the "Year Book."

Monthly magazines are apt to get lost or mislaid. The kiddies will clamor to hear about Bug-a-Boo-Bill, Prince Happyhop, Bill-a-Boo-Bug, and the rest of their newly found friends, whom they have learned to love during the past year. So you must have these fascinating illustrated rhymes right at hand if you wish to satisfy them. This can be only by having the bound volume—the "Year Book"—in the child's possession.

Companion size to Wee Wisdom's Way. Highly decorative cover. Price, \$1.00.

## UNIFORM EDITION OF THREE BOOKS

The new cloth editions of "Christian Healing," "Lessons in Truth," and "Miscellaneous Writings," have been bound exactly alike. Each is covered in a rich, dark green cloth, and when all three are together, being the same size and color, they form a handsome Unity library. All of our future cloth bound books will appear in this uniformity of binding.

At Christmas time, we don't measure money just in the same way that we ordinarily do. We loosen up quite a bit, and rightly so. Let's be generous with others, and equally so with ourselves. For \$5.00 this handsome set of books will be delivered at your door, or at the door of your friend.

## UNITY CHRISTMAS GREET- ING CARDS

Superbly designed and handsomely colored Unity Christmas Greeting Cards have been prepared by our artist.

*Set One* consists of 6 cards decorated in as many different original designs, beautifully tinted in three colors. Two of the mottoes on these cards follow:

The star of Christ shines upon your path. Its radiance guides you, step by step, bringing you to the Father's house of light.

O Gift of God, Prince of the Sky  
And Lord of all the Earth,  
The Soul that gives Thee shelter, brings  
Thy loveliness to birth!

*Set Two* consists of 6 cards originally designed in full color. These are rarely beautiful and artistic.

Below are sample mottoes:

Though Christ a thousand times  
In Bethlehem be born,  
Unless He's born in thee  
Thou wilt be all forlorn

Clear on the air ring the voices of Angels,  
Hosannas to herald the Christ natal day.  
Heavenly splendors around us are shining  
And rolling the darkness of ages away.

Remember, when your friends get these cards, they will recognize something different, since none like them can be bought elsewhere.

A set of 6 cards for 75 cents. Be sure to specify which set you desire, *Set One* or *Set Two*. Sold in sets only.



## UNITY MOTTOES

Such a continuous demand has there been for Unity wall mottoes that our art department has prepared six handsome ones for the holidays. These mottoes are superb in both color and design; indeed we can conscientiously say that they are superlatively lovely. Borders are in three harmonizing colors, lettering is distinctive and artistic, wording is uplifting and inspiring. No two are alike in any respect.

Please read the mottoes below:

I acknowledge thy Presence and Power, O blessed Spirit, and in thy Divine Wisdom now erase my mortal limitations, and from thy Pure Substance of Love bring into manifestation my world according to thy Perfect Law.

The very Walls of your Room, aye, even the Substance of the Atmosphere in that Room is proclaiming over and over the Words You have spoken there, whether You are present or not.

Love of God so pure and changeless,  
Life of Christ so rich and free,  
Grace of God so strong and boundless,  
Magnify them all in me.

There is only one Presence and one Power in all the Universe,—The Good Omnipotent.

Christ is the Head of this House, the unseen Guest at every meal, the silent Listener to every conversation.

Each Soul must sooner or later learn to stand alone with its God; nothing else avails.

It requires no argument to convince any one that what greets the eye constantly, will silently impress the character. The lofty sentiments expressed in these Unity mottoes will, consciously or unconsciously, make their imprint on the mind and heart of the beholder.

Size 10 by 12 inches. Price, 50 cents.



## GOOD WORDS CLUB MOTTO

A constant reminder like the above motto, will help to keep the seal on your lips when you are tempted to utter the unkind, critical, or gossipy word. Price, 25 cents.

## GOOD WORDS CLUB EMBLEM

The emblem, in gold and blue enamel, bears at the upper edge the words, "Speak no evil," and the letters, "G. W. C.," at the lower edge, in the center the three Chinese monkeys embossed in gold. Price, \$1.50.

## A DAINY UNITY EMBLEM

Furnished with either the word UNITY, the letters S. S. U., standing for the Society of Silent Unity, and S-70, standing for Silent Seventy. Kindly state which is desired. Price, in 14K gold, \$2.50; in silver, \$1.25. By registered mail 10 cents extra. Otherwise at purchaser's risk.





# WEE WISDOM

A Child's Magazine devoted  
to Practical Christianity.

In this unique publication, the whole field of child interest is covered in imaginative stories, Bible stories, nature stories, animal stories, poems, woodcraft, puzzle page, etc.

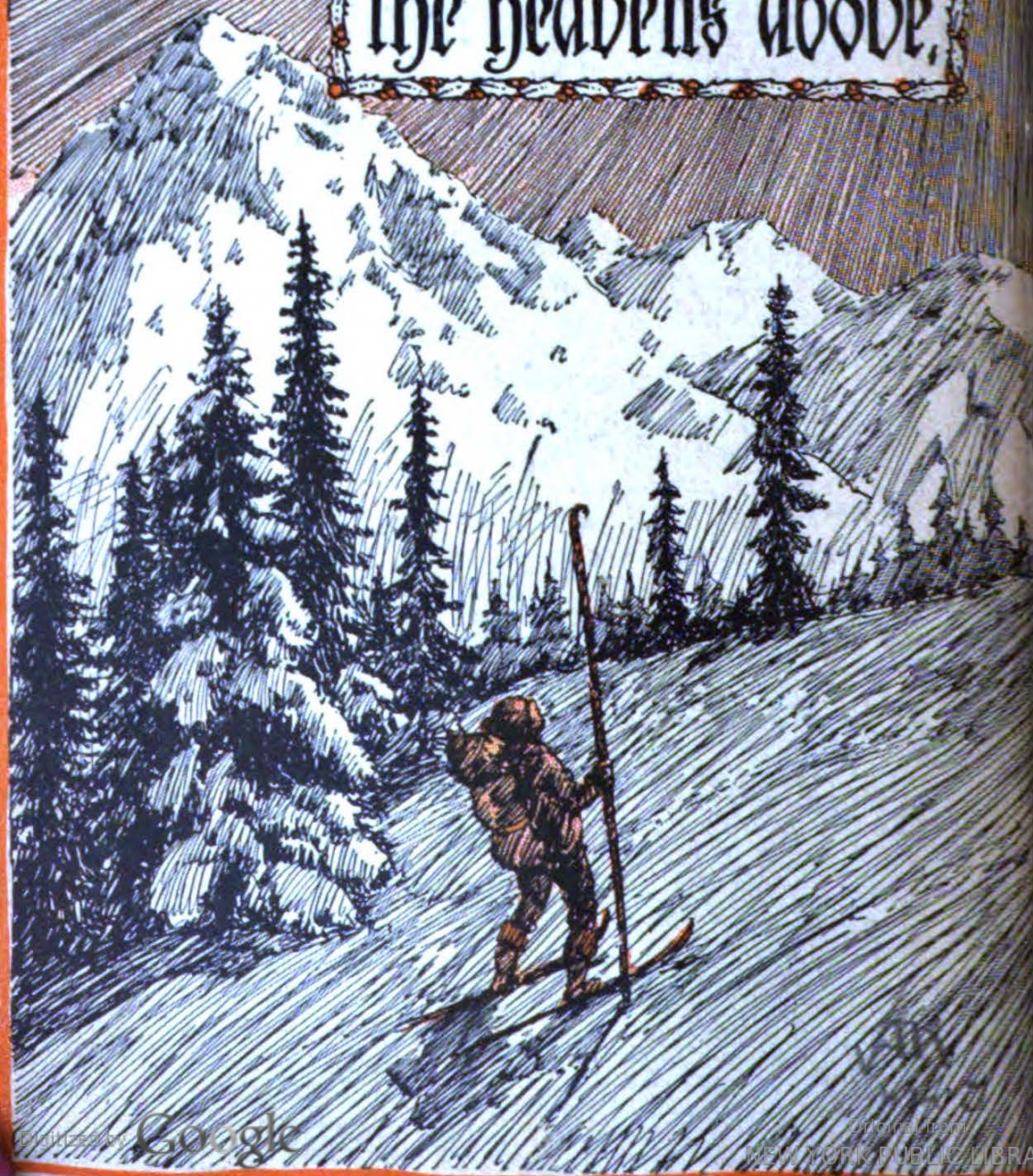
Through an appeal, in picture and story, to the natural fancy of the child mind, the Christ lesson is delicately conveyed. Elaborate illustrations on nearly every page delight the little ones.

Welcome the opportunity to help shape a life by sending \$1.00 for a year's Wee Wisdom subscription to some favorite child.

UNITY SCHOOL OF CHRISTIANITY  
Tenth and Tracy Avenue, Kansas City, Mo.



The birth in man  
of the Christ Life  
is as the glory of a  
new found star in  
the heavens above.









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